The troubled mans medicine very profitable to be redde of al men wherein they may learne patyently to suffer all kyndes of aduersitie made & wrytten by Wyllyam Hughe to a frende of his.

Renuit consolationem accipere anima mea: memor fui dei & delectatus sum.

Psal. 76

Afflictis spiro.

BRITISH MUSEUM

1546

¶ Jhoñ Faukener vnto the reader.

NOt longe ago, it happened me to reade this boke, then not printed which was written and dedicate vnto a frend of myne, as a thing whereby he myght be comforted in his aduersities, that then chaũced vnto hym. By the whiche he was comforted, and had receaued no small consolation in his heuines, and troubles, whyche thing did greatly reioyce vs his frendes, and therfore desyred a coppye of the same boke, for one that neded in lyke case, lyke consolation. Wherwith also the partye was wonderfully quieted in his mynde, as it had ben with a me-

edicine, geuinge a present re=
edy and helth vnto the sycke &
ge body. Here it was wisshed
al them that eyther dyd reade
heare this boke, that it might
pynted, and do good vnto
any, as it had done alredy vn=
a fewe: whiche thinge I toke
on me and thus boldly haue
used it to be pynted. Trusting
at the autor thereof (whom I
ow not but by his frendes re=
tion and myne) wyl not be dis=
eased, seinge that it was his
ndes desyre. And that manye
sydes wel learned and godlye
nded, dyd not only allowe it
t also greatly praysed it. And
ther muche commended the
igẽce and study of them, that
honestlye and godlye spende
ir tyme. As for the Criticall
nlozes whyche do nothynge

them selfes that good is, b
carpe and repzehende other
mens doinges, we passe
lytle of, doubtynge
not but all
honest
hartes wyl
gentely accept
it. Thus fare well
gentle reader, and
gyue the than-
kes to god
and the
auctoz
hereof:

Moſt gẽtle frẽd Urbane, I do plainly perceiue not ſo muche by your letters, as by the repoꝛt of ther men, that ye be not merye, eyther of a quiet minde, but ra=her vnquieted ſadde and pẽſife. In that foꝛtune, which in hir in conſtancie (as you ſay) onelye is cõſtãt, doth not accoꝛding to hir olde tenure fauour you, in ỹ the woꝛld, which foꝛ the moſt part is not theirs that be of God, good & vertuous, doth not as it hath done, ſmile vpon you. As al thin=gs among thẽ which be truſtye and faythfull frendes are com=mune, ſo doutles be the very af=fections of the mynde, the which tyng at the length is well kno=wen of me, not by hearinge, but

by proke, not by readyng, but b
experience. For as your mery
nes and prosperous state dydd
make me ¦mery, so your aduer
fortune and sadnes, causeth m
lykewyse to be sadde. Wherfo
it shal be expedient and my par
to find some way or meane, wh
by this heuines (wherwith bo
our myndes as yet be egally o
cupied) may be set aside, or at t
leaste restreyned. To encrea
your substance with cattel, gol
or syluer, my mynd is good, b
my power is impotēt. To tea
you howe, or by what meane
these thinges may be procure
I haue not lerned. But that m
dicine only, which learned m
haue counted to a sycke and s
rowefull hart moost presente,
wil endeuour, though peradu
ture not witly, yet frendly to m
nist

nister. The medicine is brotherly counsel & frendly communication, This (sayeth Plutarche writinge to Apollonius) is to a sycke mynd the best phisicion. wordes and voyces sayth Horace in his epystels do mytigate greke, and put away the greatest part of sorowe.

Surelye I do thynke that lykewyse as the diseases of the bodye, as agues, heade ache, goutes, & such other, be healed by confections made of herbes, and other thinges procedinge out of the Apothecaries shoppe. So the diseases of the mynd, be onelye cured with comfortable & vnfeined wordes, flowyng out of a frendly and faithfull harte. Isocrates in his Oration of peace saieth thus: I wolde ye shuld chefely knowe, that where

as many and sundrye remedies be founde of the phisicions agaynste the syckenes and maladies of the bodye, againste the disease of the mind there is none vtterly, sauyng frendly wordes. Wherfore Apollo counted cheke, and of the phisicions in maner the god, in Ouide complayneth greuously, that the disease of his mynde, coulde be cured with no herbes, and that the artes whiche dyd profytte euery man, coulde not refrayne his troublouse affection.

I wold wysh the muses were so fauourable vnto me, that I myght gather suche herbes in their gardens, that wolde so wel purge your mynde of this saide heaynes, as it is not to be approued in any man that is partaker of reason, but specyally in a man

a man of christes religion. Howbeit (Alas so great is ẏ blindnes of our folisshe nature) we thinke those thynges which are not lamentable to be lamented, and those whiche be not horrible in deed, greatlye to be feared. In this point I may compaire vs to vnwyse children, whiche vehemently feare them that vse euyll fauoured visours, thinking that they be spirites, deuels, and enemyes of theyr health, where as yf they had the wytte boldelye to pulle of the vysoures, they shoulde se hydden vnder them gentle countenaunces, and faces of their frendes, kynsemen, or peraduenture moost louynge fathers. Or els we may be iustly assembled vnto ragynge Aiax, which in his fury, and madnes, vsed the hogges which god had

prepared for his sustenance and wholesom norishmēt, as though they had ben his deadly enmies, and ordained to his vtter distruction.

What chyldishnes, or worse than madnes is it, to bewayle, & not take in good worth aduersity mysfortune, or pouertie, whiche happen to vs not by chaunce, but by the prouidence and wyll of our heauenly father. Whiche worketh euery thing for the best as saynt Paule sayth to the Romaynes. 8. towarde thē that loue him: which formeth and fashioneth vs accordynge to his owne wyl, which maketh vs riche and pore, sycke & whole, fortunate & myserable at his pleasure. And all for our welth, profytte, and vauntage. Least thou be deceyued, I wolde not haue the to

imytate

imitate the commune sort, ascry-
bynge worldely myseries to the
starres, fate and fortune, play-
ing therin the part of the dogge,
whiche byteth the stone that is
hurled at him, not blamyng the
hurler therof: but rather imyta-
tynge the example of Dauyd,
whiche blamed not Semei ray-
lynge at hym outragiously, but
imputed his dispytes vnto the
lorde, of whom he was thought
to be sent, attributed them with
thankes to god, of whom by the
testimony of scripture commeth
both death and lyfe, riches and
pouertie, good and euyll. Eccle-
sia. xi. This witnesseth the Psal-
mist sayeng: The lorde doth a-
uaunce and suppresse, the lorde
maketh the ryche and eke the
poore.

But thou wylte saye peraduen-

uenture: Yf we were certayne that our misfortunes and my-series were sente vnto christen men by God, they were muche more tollerable. But when we se oure cattell dye by styngynge of serpentes, or by contagion, frome the whyche they myghte haue bene sake, yf they hadde be diligentlye obserued. Or whan we fall into diseases, whereof we myghte haue bene cleare if that vnholesome meates and diet, infected places or persons had ben auoided: Or when we be robbed or suffer other losses by neglygēce of our seruaūtes or euil wil of our neighbours. Or wher we se that we myghte haue ben in good 'case yf this chaunce or that chaunce had be escaped, yf this thinge or that thynge had not ben done. Fynally whan we

se

se oure selues, by suche or lyke chaunces as I haue spoken of, comme to myserye, we thinke it rather to be imputed to euyll fortune, then to the hand of god, by the same meane sekynge or worckynge oure wealth. Truelye who soeuer is of this opynyon, in my iudgemente semeth to be ignorannte that God is prouidente and carefull for men. Also to lacke the knoweledge of his mooste holy and holesome scrypture. Math. 10. writeth that a sparowe, which is a byrde of small estimacion, can not fall to the grounde, withoute oure heauenly father, neyther a heere of a mans heade. And shall we whiche be the shepe of his pasture, his people and his sõnes, whom he regardeth a thowsand tymes more then the sparowes,

thinke

thinke that the losse of thosethin
ges whiche we haue enioyed,
be it riches, helth, or any other
worldlye thinge, eyther the misse
of them whiche we haue desy-
red, can chaunce without his
wyll and godlye prouydence:
Who is so folysh to thinke, that
god regarding the heeres of our
heades, which be neither great-
ly profitable, nor necessary, wyll
contemne and neglecte thinges
which pertayne to the susteining
and necessitie of ỹ whole bodies:
Who knoweth not that Iobs
substãce decaied by diuerse chaũ
ces, as by tempestes & thonders,
by theues & robbers, his frendes
destroyed by the fallynge of an
house: which thinges to the in-
fidele shulde haue semed bare
chaunce, and not inflicted by a-
ny godly power: yet in dede as it

is

is manifest in the history, these were nothing els but meanes or instrumentes which the lorde vsed to the perfourmaunce of his wyll. The holy Job of all christen men muche to be folowed, after that he hadde lost all, and brought in maner to extreme misery, dyd not accuse his carpenters for buyldyng of a ruynous house, neyther he cryed oute of fortune as the vnfaithful do, nor yet founde faute at his herdemen, in that they drove not his cattell diligently into the safe stables: but considering the true cause of his calamitie and wretchidnes, sayd these wordes: Naked I came frome my mothers wombe, and naked I shall go hence. The lorde dydde gyue me welth, and the lord hath taken it awaye. As it pleased the lorde, so it is

it is done, his name be blessed.
The blindnes of the elder Toby happening by swalowes donge that fell into his eyes as he laye slepinge, and the pouertie which dyd succede, semed to be ascribed onelye to chaunce. But the aungel declared at the last that god dyd make hym both blynde and beggerly and that for a purpose.

Dauyd in his Psalmes doth euidently shew that our calamities come none otherwise, but by the wyll and permission of god: whiche tryeth vs as the golde is tryed in the fyry fornace, beynge neuer the worse therfore, but better, & purer. Thou sayth he, O lorde hast proued vs, and (as siluer is wont with fier) hast examined vs: thou hast brought vs into snares, and layde tribulations vpon our backes. Thou

haste

haſt made men our enemies, and ſet them in our neckes: we haue paſſed by fyer and water. Hieremye in the. 3. of his lamentations confirmeth this, pronouncynge ſuche wordes: Who ſayth that it ſhulde be done, the lorde not commaundynge? Do not good and euill procede from the mouth of the higheſt? The gentyles as blynde as they were of this thinge were not al together ignorannte. The Greake poete Heſiode, in the begynnynge of his worke, aſketh what is the cauſe that ſome mē be byle, ſome noble, ſome ryche, other ſome poore: he maketh aunſwere hym ſelfe, and ſayth: The wyll of the myghty god. The which ſayeng I wolde wiſſhe to be ſo well beleued of Chriſten men, as it was truely ſpoken of a blynde

ethnyke.

Seyng therfore that misfor-
tunes, lacke or losse of ryches,
healthe, and suche other, come not
rashly, but by the prouydence of
our Celestiall father: why shuld
we not take them well in worth,
and after the example of Job,
blessynge his name, gyue hym
thankes for them: specialy consi-
deringe that aduersities chaun-
synge to them whiche loue the
lord, be not tokens of his yre, nei-
ther argumentes ỹ he casteth vs
of, but of a fatherly loue rather,
& frendly care. Thou shalte per-
ceiue if thou reade diligẽtly the
holy histories, that ỹ more parte
of them, whom god hath chosen
to be of his lytle flocke, haue ben
wretchyd (in the respecte of the
worlde) and myserable, toste and
torinopled with manyfolde mys-

for-

foztunes, distracte and vnquie=
ted with continuall sozowes.

Let Hely the pzophet be foz
an example, whome God loued
so well, that he wolde vouchsafe
to communicate his counsel and
misteries vnto him. What quiet
nes I pzaye you oz welth, what
riches oz surety had he, foz al the
frendeshyp that was betwyxte
God and hym? Truly so much
welth, that he had neuer a house
to put his head in. Such plenty
of meate and dzynke, that if the
rauen and the aungell had not
fedde hym, he hadde perysshed
w hunger. Such quietnes that
he coulde not tell whiche waye
to turne him, noz whyther to flee
from the persecution of Achab,
Baales pzeistes, and cruel Jesa
bell. Suche Joye in this wozld
that he desired oft to dye, befoze

he dyed. What shuld I speake of Helise, Hieremy and Hieu, to be short of ỹ greatest part of gods prophets, which were euer wrap ped in wo, and deadly anguishe the worlde seldome or neuer ministringe any cause of gladnes, comforte, or solace. I wyll not speake of the Apostels, which be sides that they were poore and beggerlye all the dayes of their lyfe, for gods worde were troubled, threatned, mocked, scourged, and at the laste to the syght of men myserablye dyed. Our mayster Christ the sonne of god wolde be an abiecte amonge the people, and subiecte to afflictions innumerable, shewyng thereby that his kyngdome, neyther the kyngedome of them which be of his houshould, is in this worlde. He saith to his apostels

Bycause

Bycause ye be not of the worlde, ꝑ world doth hate you. Jhon.15. which douteles loueth, & cheifly fauoureth them, that be hyr naturall chyldren, and chyldren of darknes, regardinge more this tempoꝛal lyfe, then the lyfe whiche is ꝓmysed to them whiche cleue wholy to the lord our god.

Scripture not dyssemblynge with vs, but tellynge playnlye whereto we shal sticke, teacheth, that they whiche be of god shall as in the stead of a recognisaũce suffer afflictions, aduersities & troubles. All they that wyll liue ꝑtuouslye in Christ shall be afflicted. 2. Timoth. 3. Hieremye speakyng in the person of god, Hieremy, 25. sayeth: In the citie wherein my name is inuocate, I wyll begyn to punysshe. As for you (meanynge the wycked) shal

be as innocentes & not touched.
The tyme is, that iudgemente
muste begynne at the house of
god. 1. Petri. 4. Chriſte ſuf-
fred for vs, leauynge vs an ex-
ample, that we ſhuld folowe his
foteſteppes. 2. Oh that we might
haue ſene that kynde harte of
Chriſt, whan he was punished,
hanged & crucified; not for his
owne cauſe, but for ours, how
willingly he ſuffred, giuing vs
an exãple, that we myght folow
his foteſteps: doutleſſe we ſhuld
with much more corage and ſto-
macke for our owne ſakes, ſuffre
troubles than we do. Lo we that
liue, be mortified for chriſt, ỹ the
life of chriſt may appere in our
carnall bodies, 2. Cor. 4. Yf any
man ſaith Chriſt wyl come after
me, let him forſake him ſelf, take
his croſſe on his backe, & folow
me.

me. For otherwise he is not mete for me. Euery membre (doubt ye not) of Christes body shall haue ȳ crosse, either of pouertie, or persecutiō, sickenes, or imprisonmēt, iniuries or sclaunders, or of like thynges.

Happy is he that followethe christ manfully, & faileth not: for he at the lengthe shall be eased of his heuye burthen: he at the length shal fynd perpetual rest, & eternal quyetnes. We must be here not as inhabitours & home dwellers, but as Paule saith, as straungers. Not as straungers onely but after the mynd of Iob as paynefull souldiers, appoynted of our captayne Christe, to fyght agaynste the deuyll, the worlde flesshe and synne: In the whiche fyght, except we behaue our selfes lawfully and strongly

by the ſentence of ſcrypture, we ſhal not be crowned. Let vs therfore arme our ſelfes with ỹ weapons preſcribed of ſaint Paule to the Epheſians. 6. and of other places of ſcripture to Chriſtes ſouldiers, and with a bolde corage contemne the dartes of the deuyll and worldly miſeries, endeuouryng to ouerthrowe oure myndes, and weaken our fayth towarde God: For ones our captayne with a glorious victorye ſhal gloriouſlye delyuer vs. In worldly warres there be & haue ben many of ſtomacke, not vnlyke to Jaſon, Hercules & Theſeus, which couyt to enterprile vpõ daũgerous places, & perilous enemies, wherby they may haue by their manful conflyct, prayſe, or a gareland of baye bowes, honour or temporall promocions.

And

And shal we, whose reward shal be not a gareland made of grene bowes, that lyghtly wythereth, but with a crowne of glory, that euer shall flourish: not temporall preterremētes, which endure not but enheritaunce in heauen, that shall be continual, be loth stoutly to withstande the worlde? It chaunceth ofte that the presence of a mans concubyne shal moue him to contend and fyght fiersly with his aduersarye, litle or nothing regarding his life, but rather careful, leste with shame he take a foile in hir presence which he loueth. And shall the presence of our spouse Christ, whose eyes continually loke on the hartes & myndes, nothing moue vs? For him to haue taken a foyle before his louer, had ben no losse of body nor soule, but a lytle shame, &

that not durable. But to take a foyle of pouertye, miseryes, sycknesse, losses, lacke, or other myshortunes, and not to kepe oure mynde styll aboue them, with the contempte of their assaultes: besides that the presence of god shal shame vs, not the body, but the soule (except the grace of god after erecte vs) shal vtterly perysshe. Loke therefore that we fyght meryly and boldely, despise all mishortunes, that hurte or threaten hurt to our mortall bodyes.

But eyther I am deceiued, or I here you saieng: Syr it is quickly spoken, but it is not so lightly done. It is hard, and by the sentence of philosophers againste nature, for men to be cõtent with those thinges which hurt & make for the damage of their bodies, I

as

as you require with cõtempt to fight against them, doutles it is very harde, & for our strength, & power, a thing impossible. What than, shall we playe the parte of Demosthenes, caste awaye oure weapens and dispayre? No not so, but mystrusting oure owne power, let vs flye to god, as vnto and holye anker, and safe refuge, desiringe helpe of hym, whiche by promyse made, shall ayde, assist & defend vs. Call on me sayth he, in the daye of trouble, and I shal delyuer the. The lorde is nye to al them that be of a troubled harte, and feare him. In thyne infirmitie, despise not the lorde, but praye vnto him, & he shal heale the. Eccl. 38. There is no dout therfore, but we shal haue his helpe, yf we faithfully call for it. And in him that com-

for-

forteth (yf the wordes of Paule be true) we shall be able to do all thinges, and nothynge shall be impossible for vs beinge fayth-full. Therefore let vs saye with Ezechias. 2. Paralipom. 32. Play we the men, & comfort our selues for the lorde is with vs, our helper, & fighteth for vs. The lorde (as he sayth in the thyrde of the Kinges. 22) is our rocke and our strēgth, our sauiour and refuge, our buckeler, our auaūcer, and the horne of our health. Let vs then not feare nor cease constantly to withstand the cruel enforcemētes of aduersitie, euer keping our myndes and faith towarde god, vnwounded, harmed, or discoraged by them, thinkinge styll that they be sente of god, whiche worketh by infirmitie strength, by ignominie glory, by pouertie

perpe-

perpetuall riches, by death lyke
whiche doth wound & heale, stry
keth & maketh whole, as it is in
ỹ Psalme. And for none other
ende, but as they were sente to
Job, and Toby, to exercyse and
proue vs, that his glorye maye
appeare in vs, and that we may
auoyde the greater euyls, synne,
thraldome, to the deuyl, and hel.

The afflyctions (beleue me)
that we count euils, encombring
our flesh, be nothinge in the re-
specte of those euyls wherewith
the vngodly be combred, lyuing
in infidelitie, and synne vnder
the yze of god, vnder the Impe-
rie of the deuyll, beinge seruaun
tes to iniquitie, to whome sayth
the lord is no peace, whose min-
des and conscience (as Isai wri-
teth) be euer lyke to a feruent sea
that can not reste, whose floudes

re-

redounde to conculcacyon and mournynge. 57. That these greater I saye and moze haynous euyls maye be auoyded, these lytle or rather not to be estemed euyls at all be inflycted of god, also that we maye at the length after all oure stryke, wyth oure captayne Chziste ryallye tryumphe.

Yf we wold well considze foz what purpose God hath create vs, we shuld beare with afflictions and aduerse foztune muche moze than we do. All thynges in this wozlde are made to serue man. The sheepe to clothe hym, the oxe to feede hym, the hoxse to carye him, the herbes and trees, some to nozish him, some to cure him beingdiseased, some todelite him, the sõne amone to giue him light, so in conclusion, all other

thynges

thinges vnder heauen, in one of fice or other, serue man: and as all these thynges were made to serue man, so man to serue God in holynes and purenes of lyfe, And to this ende doutles, pouer tye, with other afflictions doth muche more conduce, then welth or carnall quietnes. In this re= spect we ought to wysshe, and thanke god for aduersite, rather then for welth. The one causeth vs to forget him the other to re= membre hym: the one to despyse hym, the other to call vpon him, and worship hym: the one prou keth to incontinēcie and naugh tynes, the other to temperancie and sobernes: the one calleth vs to all kindes of vice, the other to vertue & purenes of life. what I pray you made Dauid an adul= terer and cruell murderer? but

welth

welth, and quietnes: Hieroboam
brought to welth & prosperous
state, became a wicked & a shame
ful Idolater. O perlous abou
daunce of goodes, and saturitie
of meates and quietnes, whiche
destroyed with so many soules
those goodly cities Sodome, &
Gomor. Nothing els made Dis
as proude, and by reason therof
to be stricken with lepre, but the
aforenamed.

What made the yongeman co
uetous, and loth to folowe christ
when he was bydde, but worldly
welth, whiche he than enioyed?
Ye se in the gospell how the men
that were bydde to the kynges
supper, coulde not come, worldly
riches and busines keping them
backe. They which came and fyl
led vp the places at ỹ feast, were
wretches, sycke & lame beggers.

Christ

Christ doth bewaile Jerusalem, bycause that by hyr welthynesse and abundance of thynges, she forgot his visitatiō. What other thynge broughte the ryche glutton to the oblyuion of God, of hym selfe, and of his mortalitie, to incontynencie, dronkennes, gluttony, and at the last to the place where is mournynge and knasshynge of teeth, but welth, prosperitie, and worldely quietnes. Thus ye se that the effectes of riches & welthines, be nothing els for ye most part, but murder, adultery, dronkennes, Idolatry couetousenes, gluttony, contēpt of god, pride & incōtinēcy. What Christē man wil not feace (chefly considering the fragilitie of our nature, which as it is written in Gene: euen frō our yonge age is euer propense to the worst) to pos

lesse muche ryches, or to enioye
worldly welthinesse. Seeing
they drawe men so cleane from
God, so farre into vice and vil-
cheike.

Yf we be sicke in body, hauing
oure wittes, we wyll not touche
those meates whiche we thinke
may moue or encrease our disease
thoughe they be neuer so dayn-
tye or precyouse: and shall we
not feare to walowe in worldlye
welth, whiche to oure soules is
so daungerous that nothynge
can be more pernycyous? We
reade of some prophane Philoso-
phers, of the whyche sorte was
Bias, that gaue & caste awaye
theyr goodes, whereby they
myghte more quietlye studye for
the knowledge of thinges. Cra-
tes was glad of his shipwracke
pouertie. Anaragoras of his im-
prisonment

prisõment. Plato of his exile fro the kynges court, bycause theyr mindes were more quiet thereby and addicte to the studye of phylosophye. And shall we that be christen men thynke the lacke or losse of worldly thinges to be lamented, which be, or maye, be the cause of quietnes of conscyence, and of a mynde more addicte to the seruynge of god, whereto we were created?

But you wyll say peraduenture. What, syr, ye do speake as though men myght not both be welthy and vertuous. Knowe ye not ẏ saint Paule said. Phil. 4 That he myght suffer penury or lawefullye haue aboundaunce? Moreouer that he wyll haue the ryche men cõmaũded. 1. Timo. 6. not to cast awaye their ryches, neyther to cease honestly to pro-

cure them: but that they put no
trust in them. Haue ye not also
lerned by the olde testament, that
Abraham, Isaac, Joseph, wyth
dyuers other had the worlde at
wyl, and yet were godly, and (as
farre as we can iudge) be nowe
in the hande of God, where the
soules of iust men be.

In dede I do graunt that
men may lawfully (so that they
do it not at the impulsion of aua
rice or ambitiō, nor putting any
trust in them) procure ryches &
enioye the same. I confesse also
that some men haue ben, be, and
shalbe both welthy & vertuous
els god forbyd: but in my iudge
ment, it is but one amonges ma
ny. It is a very rare thinge, and
wonderfull harde, yea so harde
ẏ Christ wh che cā not lye, saith:
Easyer it is for a Cammel to en

tre through a nedles eye, than for a riche man to entre in to the kingdome of heauen. We must (saith scripture) entre into ỹ kyngdom of god by many tribulacions, of the whiche how boyde ỹ welthy man is, at the leaste of suche as seme to be sent of god, who seeth not? The way to heuen is strait, sharpe, & painful. Math. 7. The way of the welthy man lyghtlye is large, softe, and plesaunt.

I thinke ỹ saint James speaking these wordes. Ia. 5. whiche I wil repete anone, thought the more parte of rych and welthy men to be children of the worlde, & carnall. Go to you riche men (saith he) wepe and howle lyke dogges in ỹ wretchidnes ỹ shal come vpõ you. Your ryches be putrified, & your precious garmentes eatẽ of the mothes, your

gold

golde and syluer is rustye, and
the ruste of it shall be a witnesse
agaynste you, and shal eate your
flesshe lyke as it were fyer. Ye
haue layed vp wrathe for your
selfes, agaynste the laste dayes.
You haue eaten and dronke vp-
pon the earth, and nourisshed
your hartes with pleasures. I
dare say, hauynge respecte to the
diuine wisdome of saint James,
to the histories of olde tyme, and
to the ryche men that be in our
tyme (whose lyues commonly
a wyse man applye to the rule
the gospell, shall seme but a lyt-
tle to agree vnto it) that sayntt
James thought that very fewe
rychemen shulde escape, whom
this sayenge shall not touche.
Saynte Paule knowynge the
nature of welthe and ryches,
wylleth vs hauyng noryshment

and

and where with we may be clo=
thed, to be content: for they that
wyll be made riche, fal into tem=
tatiō, into the snare of the deuyl,
into many desyres noysom & im=
profitable, whiche drowne men
in the see of death and perdition.
1. Timoth. 6.

Seinge therefore it is a hard
thynge for the ryche worldly qui
et and welthy men to be saued, &
that but fewe of them as it shuld
seme by ẏ premysses do entre in
to goddes kingedome, me thinke
we christiās haue no great cause
to be sorye, either for any tempo=
rall thynges loste, or to couytte
those which we haue not yet pos=
sessed. But sayeng with the Psal
miste: It is good for me O lorde
that thou haste humbled me, set
nought by them, rather beynge
as Heremydes, entisynge vs
with

with their faire faces, and swete
melodies, into ye rockes of sinne
and perdition. Yf Hercules had
feared, least he shulde haue bee
cast awaye with a shyrt made by
woomans hande, he wolde neuer
haue worne shyrt so longe as he
had liued. And shal not we feare
to be wrapte in worldly welthe,
which in maner is no lesse daun
gerous for our soules, then was
Deyantrais shyrt for Hercules
body.

As we haue partely consyde
red the aboundance of thinges
and welth, so we wil pouerty
so, and aduerse fortune, whose
workes and effectes if they be co
ferred together, shall be found
cleane contrary. For as it is said
before nahen. Perhaps, the world
ly successe maw[illegible] than [illegible] god,
and allureth them [illegible] the
[illegible] deuyl

deuyll and synne: so aduerse for-
tune reteynynge vs commonlye
in honeste behauiour, and in the
fauour of god, stoppeth vp the
wyndowes & dores which leade
men to wickednes & gods dys-
pleasure. It stoppeth vp ẏ wyn-
dowes to adultery, to the con-
tempt of god and pryde: fynally
in a maner to all those vices,
whereunto by welth they were
set wyde open. Yf ye lyst to haue
a prose, reade scriptures, marke
well the trade of Dauids lyfe,
which so longe as he was pore,
toste with afflictions, troubled
with the persecutiōs of Saule,
[illegible] of euery side with dangers
[illegible] place to place, from
poste to [illegible], susteyninge hun-
ger and colde, hauynge fewe or
no frēdes, lodging, nor substāce,
liued in the feare of god, louing
him

hym, callynge vpon hym nyt
and day, trustyng him, and vo
of all vices. Hieroboam, so long
as he was but a pore mā, not ye
auaūsed to his kingdome, liued
in the lawes of god wythout re-
prehension. But vpon what vy-
ces these two stūbled, after they
came to welth, ye harde before.
Thus ye se howe the one layeth
blockes in the waye that leadeth
to heauen, the other in the waye
that leadeth to feareful damna-
tion. Wherefore our louyng fa-
ther euer correctyng ẏ chyldren
whom he loueth. Prou. 1. giueth
aduersitie as the better of these
two for ẏ most part, to his elect
as a medicine to thē which haue
offended, lest they fall agayne
to them, whiche haue not great-
ly trespassed (howbeit euery man
is a synner and deserueth euyll)

as a medicine preseruatiue, least they shulde slyde. The which medicine, thoughe it seme to vs at the first bitterer than any galle, yet if we saue it with the swetenes of his commaundementes, and pleasaunt promises, we shal fynde it more delicious than the hony combe. It is writen, Prouer. 3. My dere sonne, thou shalt not neglecte the correction of the Lord, neyther thou shalt be discoraged whan thou art reproued, whome the lorde loueth, he correcteth, the chylde whiche he receyueth, he scourgeth. Yf ye suffer chastisement, god doth offre him self to you, as vnto his children. What chylde is there but his father chastith hym? By this scripture ye may se, that oure aduersities, and afflictions be not tokens of gods Ire towardes

vs,

tente

tente, to handle the table, at the
whiche Chryste dydde sytte, the
garmentes or vestures he vsed,
or other lyke reliques, beyng as
consecrate with his holye tou-
chynge: muche better me thinke
we ought to be apaied, to handle
afflictions, as reliques whiche
besydes that they were oft halo-
wed by his most holy touchyng,
be also cōmaūded to be fingered
of vs, specially seinge ẏ more re-
wardes, & merites come by the
handeling of thē, than by ẏ afore
named. Do we not disdayne thē
I say, but rather (as Paule wyl-
leth let vs) glory ī our troubles
For trouble worketh pacience,
paciēce worketh profe, profe wor-
keth hope, whiche shall not con-
founde vs, Roma. i.

I wyll not yet cease to speake
more of the preceptes of god as
touchinge

touchinge this poynte: Wonne
thou commynge to the seruice of
God, prepare thy selfe to tentati
on, susteyne the sustentations of
ꝯ Lord, and be ioyned vnto him,
susteine, wherby at the last thy
lyfe may be encreased. Eccles. 7.
Thus ye se that the chyldren of
god, be commaunded stil to bend
them selfes to tẽtation, & aduersi
tie, whiche folowth them none
otherwise, than the shadowe fo-
loweth the body.

Nowe marke the ende that is
promised to our afflictions: Yf
we beare thẽ as we ought to do.
truely I say vnto you saith christ
to his frendes, you shall wepe &
lamẽt, they which be of ꝯ world
shall ioye: you shall be sory, but
this sorowe of yours shalbe tur-
ned into solace. Johñ. 16. I doo
thinke that the afflictions which

we do

we do suffre here, be nothinge in
comparison of the glory we shal
haue in ẏ world to come. Rom. 2.
our excedyng tribulation which
is momentayn and lyght, prepa
reth an excedyng, and an eternal
wayght of glory vnto vs, while
we loke not on ẏ thinges which
are sene, but on the thinges whi
che are not sene: for thinges whi
che are sene, are temporall, but
thynges whiche are not sene, are
eternall. 2. Cor. 4. althoughe the
earthly house of this our habi
tatiō (Paule meaneth the body)
be corrupted, we knowe that we
shal haue a buyldyng of god, an
house not made with manne
hande, but euerlastynge in hea
uen. 2. Cor. 1. who hearinge these
promises, is so stony harted that
he wyll not take in goodworth
what so euer shall chaunce, be
neue

meuer so heynous, horrible, and
perilous to his mortal membres?
Fewe men wyll refuse to suffre
for the space of a whole yere the
physycyans tortures, nowe his
vaynes to be cutte, nowe payne-
fulliye to be bathed, nowe to eate
moste bytter pylles, otherwhile
to faste, and to be punyshed ma-
ny other wayes, that his bodye
whiche is mortall, after these so-
rowes delyuered of his sickenes,
maye ioye for a tyme: muche lesse
a christen harte shulde stycke to
sustayne troubles, misfortune,
and myseries, here for a whyle,
that the soule whiche is immor-
tall, maye after ioye for euer
with ioyes, not suche as the po-
ete Pythonicus dothe attrybute
vnto happye soules, pypynge,
playing, or synging, pleasaunte
gardens, goryous houses, and

goodly spectacles, playenge at
dyse, tennysse, or tables, or other
lyke: but suche as neyther eare
hath herde (Paule wytnessynge)
nor eye hath sene, with such ioy-
es, as Faithe takethe not, Hope
toucheth not, Charitye appre-
hendeth not, they passe all de-
syres and wysshes: Gotten they
may be, estemed they can not be.
Blessed is that man sayth sayn
James. 1. which suffereth tenta-
tion & trouble: for after his profe
he shall receyue the crowne whi-
che god hath promysed to them
which loue hym. Euery castiga-
tion semeth to haue no pleasure
but rather grefe, howbeit at the
laste it shall gyue a quiet fruyte
of iustice, to them whiche haue
ben troubled by it. Hebre. 12. who
I saye, hearynge these conforta-
ble promises, wyll not merily say
with

with saynt Paule, what thing in the worlde shal seperate vs from the loue of god? shall trouble or persecution? shall nakednesse, or daungers? shall the swordē, or hunger? as who saye none of all these, neyther death nor lyfe, aungels nor princes, thinges that be present, neyther that be to come. Neight strength, nor depnes shal seperate vs from the loue of god which is in Jesu christ our lord. Romae.

But to conclude, seynge that pouertie, troubles, miseries, and afflictions, be vanquyssheers of vyce, maynteyners of vertue: seinge that they be appoynted of god our father to them that loue hym, and not as tyrannicall tormentes, but as fatherly corrections and frendly medicines. Also that god hath promised to those

which paciently beare them, per-
petuall quietnes, ioye, and ende-
les solace. Why shulde we not
with thankes gyuynge be verye
gladde of them? If we be other-
wyse affected, let vs not thynke
the contrary, but we be disposed
muche lyke vnto them, which la-
boure of feruente agues, whose
true tayste taken fromme theym,
by the reason of theyr disease, can
not awaye with suche meates as
be mooste holsome, and conduci-
ble to theyr healthe, but desyre
those which make moost against
them, and for the increase of their
sickenes. Wherfore if we chaunce
so to feale oure selues, cease we
not to sollicite the Lorde with
prayers, that he wyll vouchsafe
to take this spirituall ague from
vs, wherby we may with iudge-
mente reiecte the swete, but poy-
senful

senfull baytes and daynties of
the deuyll, and the worlde.
And eatt those meates
whiche be most hol-
some, and profi-
table for our
soules.

IT is to be wōde
red fred Urbane
if these thynges
cā not moue chri
sten men to suf-
fre aduersities,
and despise worldly successe, as a
very vayne vanitie, seynge that
the vnfaithfull gentils, were mo
ued to the same, with thinges of
muche lesse importaunce. Some
of thē as Socrates & Diogenes
consideryng that worldly welth,
could nothinge lesse do, thā cause
a quiet, & mery mind & as a thing
of no worthines, neglected it, and
as a thynge of no pryce, set it at
nought. Whose cōsideratiō Plu-
tarche as it appereth by this his
similitude, approueth as not vn-
true. Lykewise saith he as a man
going to the sea, and fyrst caried
towarde the great shippe in a li-
tle

tle bote, there beginnyng to be
inyte desireth muche to be at the
greater vessell, supposing to find
ease therein, where he is worse
troubled with the same greefe, thã
he was before. Euen so a man be
yng in a vile state, and poore case,
and not well content therewith,
coueteth auauncement to higher
condicion, his goodes also and
his substaunce to be encreased.
To ẏ which thinges if he chaũce
to attaine, he shall be more vn-
quieted, then he was before in
his former miserie. If ye require
examples, lo here to Alexander the
great, kinge of Macedonie, whi-
che possessyng in a manet all the
kyngedomes, ryches, and welth
in the worlde, for all that was so
litle quiet, that when he herd De
mocritus disputinge of manye
worldes, wepte bytterly, that he

the better, but rather worse: nei
ther the quieter, but rather more
vnquiete. I was ones of all
emperours, and rulers, the ry-
chest, subduinge valiantly Bar-
barous nations, and people in-
numerable: Yet these thinges so
lytle made me quiet, that by the
reason of them, with all kyndes
of vnquietnes, my mynde was
troubled: Now ambition and in
satiable desyre of mo regiõ, rule
and imperies, dydde occuppe my
mynde paynefully, nowe maddc
cagynge and yre, prouoked by
dronkennesse, whiche by the rea-
son of aboundaunce of goodes I
vsually accustomed, punyshed
me, and with violence sometyme
moued me to the murder of my
frendes. Nowe vnlaufull lustes
of the bodye, nowe enuye vexed
me. Otherwhyle the belly furies
all dyinge

flyinge about my conscience, and not sufferynge the memory of my murder, or other euyll factes, to be obliterate; so sore greued me that I wolde nowe & than haue pearced my harte with a swoorde, or haue pyned my selfe to death, if I had not ben letted. Ones as a foole, I preferred the state of Alexandre before the condicion of poore Diogenes, but then I iudged lyke as dyd dulwise Midas, than I knew not y the vertues of the mynde onely, caused true quietnes, worldely successe. nothinge profitinge, but greatly deminisshinge the same. What can be more true than his oracion: whom shuld it not mone yf it were spoke of the mouth of Alexander (as he wold speake it doutles yf he myght retourne to vs) to preuent the worlde accordynge

to this worthynes. Moreouer ye maye se by the example of Agamemnon, howe lytell quietnes worldly welth inferreth. He was so much vnquieted wt his hyghe state, that he lamẽted his chaũce in that he was kynge, and ruler ouer so manye people. Laertes whiche to the syght of the world, lyued welthely and wonderous quiet, yet was not quiet in dede, as witnesseth Plutarche. On the otherside Metrocles vile & beggerlye, in wynter coueryngе his body with a tubbe for lacke of house rowmthe, & in sommer takynge vp his ynnes in the porches of temples, farynge not so wel as did the dogges of ye cytie, yet was of so quycte a mynde, (vertue beynge the autor therof) that his quietnes amonge wryters shall be hadde in perpetuall

memorie. Dettus aboute to be burned (suche was the vertue of his mynde) was sayde nothyng to be vnquieted at all.

Thus I say, some of the wyse gentyles consideryng, and seing that true quietnes procedeth onely of vertue, estemed worldelye wlthe not of a strawe. Yet we Christen men (suche is our lacke of true wysedome) whiche know or oughte to knowe, yf we remēbre so much as I haue spoken before, that there is no quietnes to them whiche be of God, but quyetues of mynde, and conscyence, that is procured onelye by vertue, purenes of lyfe, and hope specyallye, whiche (as saynte Paule sayth) commeth of profe, profe of pacyence, pacyence of troubles, and so consequentlye, that oure quyetnesse must come

by

by troubles. what vs we not attempte, to obtayne worldelye vanytyes: runnynge by sea and by lande, by rockes and sandes, by Scylla and Syrtes by fyer and sworde (as sayeth the poete) fearynge no Jeopardies. nor castynge anye perylles, lyke menne oute of oure wyttes, sekynge fyer in the sea, and requyrynge water of the drye pomysh stone. O blindenes, what I pray you haue we gotten whan we haue procured riches or worldly preferrementes, whose purchasynge commonly is paynfull, the kepinge full of besy feare, the vse daungerous, the losse deadlye: what I say haue we gotte: tranquillite of mynde: no truly but accesse of vnquietnes: for ẏ more that goodes growe, the more groweth care. Miserable saieth the

poete

poete is the kepyng of much mo-
ney. In the which respecte Ho-
ratius Uulteius desired his frende
after he had made hym ryche, to
take his goodes frome hym a-
gayne: what then satisfyeng of
thy appetite that thou haddest to
worldly thynges: nothyng lesse.
For as he which hath the dropsy
the more he drynketh the more he
thirsteth, in lyke case the worldly
man the more he hath, the more
he coueteth. Increase of vertuese
no, rather an explosion of them
all. What than: truely a baite to
all vice and mischefe. And if thou
take not very good hede, an in-
struiment to worke thyne owne
confusion.

O perlous and moost pesti-
lent harlot (I meane the worlde)
whiche is transfigured in plea-
sures, and aboundaunce of ry-

ches

ches of the earthe, in pleasures
and voluptuousnes. And I call
hyr not onely an harlot, but the
moost fylthy, and moost durtye
queane, whose face is foule, hor
rible, sharpe bytter and cruell.
And in this mooste wherein all
they be counted without forgeu
nes, whome she deceyueth. And
although hyr countenaunce, be
so fylthye, and so wylde, so bar
barouse, and so cruell: yet many
be snared by her, and when they
se all thynges in hir body full of
peril, ful of death, ful of mischef
yet she is desyred of theym, and
counted a thyng to be loued, and
coupted. Notwythstandyng that
she maketh no man better, wiser,
nor more temperate: no man more
fauourable, gentle, nor prudent.
Finally that she chaungeth no
angry person, into a man mek

of behauiour, neyther teacheth the voluptuous man sobrietie, nor the impudent shamefastnes, neythet at any time by hyr is got ten any kynde of vertue, to the soule. No rather lyke Circe, whi= the(as Homere writeth, chaun= ged by enchauntmentes Vlisses men into hogges, dogges and o= ther brute beastes, she maketh of thē which be vertuous, vicious: & of reasonable men, beastes vn= reasonable. Wherunto may we impute the faulte, that some which haue ben meke and gentle, (as it chaūceth oft) by the reason of yre & furiousnes, be chaunged from men as though it were into ra= ginge lyōs? but to ỹ enchaunting Circe the worlde. What maketh them whiche haue ben modeste, sobre and temperate(as we haue ensamples to manye) for they

dronkennes and beastly intem-
perancie, most like vnto the vn-
cleane, and filthy hogges: the en
chauntynge Circe the worlde.
What taketh our wittes frō vs,
by the reason of pryde, and cau-
seth vs shamefully to forget our
selfes and our mortall state: the
enchauntynge Cyrce the world.
To be shorte this same enchaun-
tynge Circe the world, chaugeth
euen the most part of them, which
haue to do with hir woorysshe or-
namentes (except it be some spiri-
tuall Ulisses) in to very brutisshe
asses, if ye haue respecte to hea-
uenly wisdome. Horace consyde-
rynge hir hoorisshe charmes, cal-
leth hir riches, and ornamentes
matter of the greate euyll, and
counselleth them, whiche be lo
to be wicked, to hurle them int
the see.

Let vs therefore not passe for the lacke or losse of riches, or other worldly thynges that be so perlous, but rather prepare oure selues partly to folow the counsell of Horace, thoughe he were an ethnicke: not in casting away of out goodes, if we haue them, but lyuing as thoughe we had them not. And gruynge them away, rather than our soules whyche god hath dearely boughte shulde take hurte by them. Remembrynge that christe sayeth. Math. 5. It is better to go to heauen, hauing but one eye or one arme, than to the fier of hel with ii. eyes or two armes. It is better with pouertie, and afflictions to be fauoured of god, than with welth and prosperity to haue his displeasure. Let the children of the worlde, and the deuil (whiche

is the prince of the worlde) seke their welth, that is propre vnto them, and let them enioye it. Let vs whiche be of christe, seke and enquyre for beauenly welth whiche by goddes promyse shall be peculiar to vs. Let the Cretians, Epicures, Beotians, with suche other beastly, barbarous, and carnal people, passe for thinges that be pleasaunt for the bodye, and perteyne to this present transitorie life. Let vs which be or ought to be spirituall, passe for thinges that perteyne to the spirite, and lyfe to comme. But I wyll returne agayne to the gentiles, for I beganne to declare with what thynges they were moued to the contempte of the worlde. There were other of them, of the which sorte I haue named two or thre before, whom the desie of knowledge

ledge moued to dyſpiſe worldelye thynges vtterlye, perceauynge that it was hard and vneath for them, hauynge the vſe and aboundaunce of temporall goodes, attently to applye theyr ſtudye. In this poynte who doth not ſe theim to be commended aboue the more part of vs Chriſtians: whiche although our religion requireth mindes more alienate from the world, and addict to the contemplacion of ſpirituall thinges, yet our whole mindes and ſtrengthe, by wholy intente to thynges that be vayne, and earthlye: ſcarcelye beleuynge the ſayenge of Chriſt, No man can ſerue two maiſters, God and the world. Mathew. 6. Neyther regardynge the ſayenge of ſaint Paule. No man ſeruynge in the wayes of God, entangleth

hym selfe with worldelye besy-
nes. 2. Tiinoth. 2 that is to saye in
my Jugdement, is cheifelye and
wholy gyuen to ỹ purchasynge
and dyspolynge of carnall and
earthye thynges, eyther yet
the cõmaundement, wherein god
requireth our lone with all our
hartes, myndes, and soules, not
bestowing any part of it of these
temporall cloudes, and vayne
shadowes. Math. 19. it is shame
that the naked knoweledge of
naturall and vile thinges, shuld
obtayne of the gentiles, which
neyther the knoweledge of hea-
uenly thinges, neyther the care
of our soules, the commaunde-
mentes nor promyses of god, can
obteyne of vs, that be Christen
men. Other of the gentyls were,
(in whose nõbre was Aristides,)
moued with no hope of good
thinges,

thinges, ẏ shuld chaunce after this lyfe, euen for very vertues sake onely fansied not, but neglected worldly welthe. Cheiflye seynge it for the mooste parte chaunce to the worste, & noughty felowes: to the best and most vertuous, miseries & troubles. The thinge is partely declared by the aunswers of pouertie and riches in Aristotles probleme. It was asked of riches, whye he vsed to dwell with the worst, the best as though they were disdayned. He aunswered, that his mynde was ones to haue taryed euer with them that were good, but Jupiter enuieng this his purpose, put oute his eyes, and sence he loste his sight, it was euer his chaũce lyghtely to happen on the worst. It was also asked of pouertie, whye she dyd styl visite the good

men, and passe by them that were wycked and noughtie. She aunswered that good men coulde tel howe to intreate her. You shall reade that suche murtherers as Tantalus. Ambitious, as Crœsus. Couitous persons, as Crassus. Sycophantes, as Cyllicon, had of welth great aboundaũce. On the other part suche iust and good men as Aristides, Cato, Vtirensis, Fabius Maximus, Anaragoras, & Plato. were euer in great nede & troubles, indigẽcie, & afflictious. Truely though scripture dothe not prouoke me, yet charitie partly moueth me, to thinke that god had his electe euen among the gentiles, and ỹ he wolde haue them afflicted, no otherwise than those which opẽly profesie him. Many naughtykelo wes (saith ỹ greke poete Callimachus

chus) be riche & welthy: the good miserable, & poze. But with these thinges we must not be moued. The cõsideratiõ of ỹ thinge was sufficiẽt to set the mynd of Aristides at vtter defiãce wt the world & his oznamentes. Yet we knowing by goddes word, as by the 21. chapiter of Job, by ỹ. 30, Psal by ỹ. 22. chapiter of Hieremi that cupl men do lyue welthly, auaunced, & comfozted with all kyndes of daynties, extolled as the Cedars of Libanus, that al thinges do pzospere with them, and theyr sede after them. On the otherside that goodmen be afflicted, punysshed, and vexed: yet hadde we rather be nombzed amonge the welthy, and wicked, & to be Imitatours of their secte, thã among the godlye, whiche by their patience, and sozowes shal penetrate

the heuens. We had rather with welthy Nabal and his tempozal pleasures, descende to the deuyll, than with pooze Chzist and his tempozall trouble, ascende into the kyngdome of god his father. But it is sayde in scripture. Pzouer. 14. The extremitie of Joy is occupied with mourning. Ones it shall repente vs soze, not without the syngynge of Lisimachus songe. Kynge Lysimachus by chaunce of warres, taken of the Scythians in his captiuitie, was so soze pzessed with thirst, that he was gladdo: foz a dzaughte of dzynke to sell his kyngedome. Afterward remembzyng foz how shozte a pleasure he had solde a thynge moost pzecious, cried out and wepte, sayenge: Alas howe madde was I, to sell a noble impzie foz the satisfienge of my af-

fection,

fection, and grydy belly. I feare it wyll be some of oure chaunces at the last, which haue the worlde in suche estimacion to synge likewise thys sorowfull songe. O we miserable and brayneles fooles: whiche wolde for vayne pleasures, and transitorie welth, lese the roial kyngdome of god, with the eternall pleasures, which he hath prepared for them, that loue hym and renounce the worlde. The which world, alas, what is more vaine? man, the beste parte of it is compared of scripture to the flower of grasse, the grasse shall be withered, and the flower shal fall downe. O happy soules, whiche in all youre afflictions haue ben faithfull and constante: to you the springe of the lorde shall euer be florishinge and grene: woo be vnto thyse false illusions

of

of the woꝛld, baites of perdition,
hookes of the deuyll, which haue
so shamefully deceyued vs, and
seduced frome the ryghte pathe
of the loꝛde, into the by wayes
of confusion, and bꝛears of per-
petuall punishemente. Where
oure weppynge shall neuer cease,
noꝛ the furies of oure conscience
shall neuer waxe olde. At ỹ laste
ferende Urbane, seynge it is so,
that as welthe and ryches caus-
seth vnquietnes of mynde, so ad-
uerse foꝛtune, and pouertie, to a
Chꝛistian mans harte, inferreth
depe quyetnes. Seynge that as
welth stayeth and letteth vs frō
the contemplacion of heauenly
and spirituall thynges, so aduer-
sitie taketh the staye and the let
awaye. Seynge that as the
nature of woꝛldelye succesſe is
to make vs be nombꝛed amonge
the

the vniuſte, ſo is the nature of afflictions to enduce vs to the numbre of them that be good, godly an vertuous. Let vs loue pouertie, and imbrace afflicti-ons, as thynges mooſt expe-dient and neceſſary for vs.

Let vs feare and be-ware of welthe, as a thynge (excepte we haue grace to vſe it) mooſt deadlye, deuilliſh, and daunge-rous.

But thou wilt say perchaunce, syr, if ye were in my case, your mynde woldbe troubled no lesse than mine. I haue wife, and chyldren, a familie, which the lawe of nature and honestie byndeth me to nourische. I haue neyther money, nor other goodes to defende the. Besides that my body hath no such helth, as is necessary for a nedy poore man. I am thauked also as though these thinges before were nothyng, with sclaunders and iniuries. Whom I pray you would not these thinges discorage, and in maner make as a man desperate? If the case be as thou sayst, beware well, and take diligent heede, least the deuyll vse the, as he doth his, & the children of dam

natio

nation beynge in like anguysshe. Beware he bring the not to dam nable mystruste: Neyther let him leade the to any vnhoneſt craftes as theſte, periurie, adultery, mur der, deceit, or ſuche like, for the vn lawfull auginentynge of thy ſub ſtance, ſo makynge that thynge which god hath offred the, as a meane, whereby thou mighteſte the rather approche vnto hym a meane to perdition, & helly fyer.

But if thou be in theſe miſerti= es, remembre ỹ they come not raſe ſhely, but euen of ỹ Lord. There is no euyl, ſaich ſcripture, chaun ſeth to the or any other in the ci= tie, whiche the lorde hathe not wrought. Am. 3. Of the Lorde I ſaie which as it is written in the thirde chapiter of the Apocalipſe chaſtiſeth al the chyldren, that he loueth: whereby he maye with a

fatherly

fatherly affection correcte them,
whiles we be iudged of the lord,
we be corrected, leste we be con-
dempned with theym of this
worlde. 1 Corin. 2. Remembrynge
these thinhes, let vs in all our
myseries comforte oure hartes,
and saye vnto oure heauenly fa-
ther as dydde Crates to fortune
after his shyppe wrake. Crates
after he hadde loste by shyppe-
wrake all that he had: saide this
with a merye chere: Go to fortune
I knowe what thou meanest. I
am sure thou dost intende none
other, but call me to philosophy:
go to I am well content to come
thither as thou callest me. Euen
so saye we to our heauenly father
when we be afflicted: Go to most
bountiful father, I knowe what
thou meanest, I know thou dost
none other, but call me to repen-

tance.

ance. Lo I come wyllyngly, thi-
ther as thou doest call me.

Perinytte not the deuyll, I
lay thyne enemye to bringe the
beinge nedye and poore, to des-
peration. But flye frome hym
ryghtly to goddes worde, as to a
moost stronge fortresse. For there
by readynge or hearing the pro-
mises of god, thou shalt be suffi-
cietly armed against him. Reade
the syxte chapiter of Mathewe,
where Christ hym selfe pronoun-
ceth these wordes to them which
be his faythful: I say vnto you,
be not carefull for youre lyues
what you shall eate, or what you
shall drynke: nor yet for youre
bodies, what you shall put on.
Is not the lyfe more worth than
meate: and the body more of va-
lewe than rayment: beholde the
foules of the ayre, for they sowe

not, neither reape, nor yet cary i
to their barnes, yet your heauen-
lye father fedith them. Which
of you (though he toke thought
therefore) coulde put one cubit
to his stature? Why care ye than
for rayment, consydre the lylyes
of the felde, howe they growe
they labour not, neyther spynne
& yet for al ỹ I say vnto you, tha
euen Salamon in al his royalty
was not arayed like vnto one o
these. Wherefore if god so cloth
grasse which is to daye in ỹ felde
& to morowe shall be caste into
fornace: shall he not muche mor
do the same vnto you, O ye o
lyttell faith? Therefore take n
thought sayenge: What shall w
eate, or what shall we drinke, o
wherewith shall we be clothed
After all these thynges seke th
gentyles. For your heuenly fa
the

ther knoweth that ye haue nede
of all these thynges. But rather
seke fyrst the kyngdome of god &
the ryghtuousnes therof, and all
these shal be ministred vnto you.
Thus by promyse made by the
mouth of Christe, wherein was
neuer founde disceyte, nor gyle,
we shall lacke nothyng (yf we be
faithful) that is necessary for vs.
I haue bene yonge (sayth the pro
phet) and I haue wared olde: yet
I neuer sawe the iuste lefte, nor
his sede beggynge breade. Psal.
36. Caste thy cogitations on the
Lord, and he shall nourishe the.
4. be you carefull for no worldes
thynge, but with prayer and
obsecration, lette your petitions
be knowen of god. Philip. 4. He
that geueth seede to the sower,
shal giue vs both meat & drinke.
2. Cor. 9. Comforte we our selues

therefore beleuynge these promi
ses, & neuer despairinge vtterly
But bicause we beleue thos
thinges the better, whereof w
haue prose, I wyll bringe exam
ples whereby ye shal le that go
both wil & is able to performe
so muche for his faythful, as h
hath promised. Daniell cast int
ỹ lyons denne, many a mile fro
all such frendes as wolde minis
tre meate or drinke to hym, ha
meat sodenly sent of god by th
prophet Abacuck. Sampson al
most lost for thirst, after the con
flict that he had with the Philis
tins, prayed to god & foũd drink
in an asses Jawes. Agar in th
wildernes, dispairing of hir ow
life and hir childes for lacke o
vittels, & with many a salte tear
laieng the childe farre from her
lest hir motherly eyes should se
dye

oye, was kedde of god, & cõforted
beiond hir expectaciõ. The poore
woman of Sarepta, lokynge to
oye with hir chylde, the day after
the prophet came to hir house,
had hir oyle, & meale so augmen-
ted, ỹ she lacked not tyl the time
of plentye returned. Therefore
whã so euer any lacke happeneth
be it of corne, or such other neces-
saries, dispaire we not, calling to
remẽbraũce this example, let vs
thinke w̃ our selfes ỹ god is able
at al times to encrease our corne,
yenge in the barne, growyng in
the fylde, beynge breade in the
ouen, yea or in thy mouth, at his
pleasure as well as he dyd ỹ oyle
or meale, of the woman of Sa-
repta: or the oyle of the dettours
wife by his prophet Helise. But
if it so chaunce that no hope be
left of our temporall norysshmẽt,

yet

yet haue we no iuste cause to dis-
payre. Remembryng that scryp-
ture saith, mã doth not onely liue
in bread, but in euery woorde that
procedeth frõ the mouth of god.
The omnipotent god may vse ar-
mour and weapons (yet not ne-
cessarily) as instrumentes, by the
which he dyd gyue to his people
Israel many victories, yet his
power was onely the chiefest au-
thor of the same. So though he
vse meates & drinkes as meanes
wherby he nourisheth vs, yet the
principall cause of our sustenta-
tion is his vertue and godly po-
wer: and as he dydde often gyue
victories to the Israelites, their
handes and weapons not moued
at all: So hath he also fedde and
cã do agayn his faithful, though
woorldly meate, and drinke be not
vtterly ministred. A better pro-
nedes

nedes not, than the exaimple of Moyses and Hely, whom he sustayned with his heuenly power, the spaee of fourtye dayes, without the ministratiō of any worldly kedynge. Therfore as Dauyd sayed; my swoorde shall not saue me, neither yet wyl I trust in my bowe, So saye we, our meates & drynkes shall not saue vs, neyther wyl we trust in worldly thinges: for the power of god sustayneth vs, and in hym wyl we trust by whome all thynges doo consiste. Col. 1. which sustayneth all thinges wt the word of his power Heb. 1. whiche openeth his hand, & filleth euery beast with his blessinge. Psa. 145. whose hand being open all thynges are fylled with goodnesse, whose face turned awaye, all thynges are troubled, whose spirit withdrawen, al thin-

ges shall fayle & be brought into dust. 103. Which saueth man and beast. 36. Which couereth the heauens with clowdes, prepareth rayne for the grounde, and bringeth forth grasse in the mountaynes, whiche geueth to beastes their meate, and to the chykēs of the rauens callynge vpon hym. 36. in hym, to whome all these thinges be iustlye ascribed, do we lyue, moue and be. Act. 17. In whom, of whom, and by whome all thinges are, to whom be glorye for euer. Roma. 11.

Yf ye haue respect to the aforegoing examples, ye shal perceiue ỹ the lorde after he hath brought vs euen to the extremytye, as the Psalmyste sayeth, can, and wyll (yf it be expediente) deliuer vs. Not onelye from hunger, and thyrste, but frome all

other

other miseries, harmes, and aduersities, frome persecution and drowenynge, frome fyre and oure enemyes, frome syckenesse, sclaunders and deathe. Who delyuered Dauid so ofte vniustlye persecuted from the bloudye handes of Saule? The three chyldren thruste into the whote fornace, from burnynge? Noe from drowenynge, Lot frome the vengeance that light on Sodome and Gomor, Danyel from the hungry mouthes of the lions, the Israelites from the Egyptians, their ennemyes from seruitute and intollerable bondage, Joseph from sclaunders, Susanna from the cruell death the sclaũderous Judges wold haue put hym to: Peter from his bandes and Imprisonment. Who restored so many lepres to clennes

amõges the Jewes, Peters mo
ther in lawe from hir ague to
helth, so many lame to their lym-
mes, so many blind to their sight,
was it not the myghty hande of
god which is not yet abbreuiate,
neyther weakened, but as strõg
as euer it was. And thoughe it
please hym to deferre oure dely-
ueraunce, as it chaunced te Jo-
seph & to Israell oppressed with
the Egiptians, whereby his glo-
ry may be more illustrate: yet let
vs thinke no other, but he hathe
bothe power and wyll, to helpe &
saue vs from all miseries, what
so euer they be, if it stande with
our soules health, and his glory.
If it do not, he wyll not: yf he
loue vs, if he will not, let vs take
in good worth, and conforme our
willes to his. Playenge the part
of a wyse pacient, whiche wolde
be glad

be glad to haue his diſeaſe, and the cauſe thereof expelled by kepynge a harde diete, and receyuynge of bitter medycynes one moneth and no lẽgar if it might be. But in caſe his ſyckenes can not be healed, except he vſe thoſe bytter medicines, and hard dyet an hole yere. He wyl rather ſo do in hope of healthe afterwarde, than by refuſyng them, be ſycke all the dayes of his lyfe. Euen ſo if that oure ſoules can not be cleare of ſuche dyſeaſes and botches, as ſhall diſpleaſe the eyes of God, excepte we vſe aduerſities ſo longe as we lyue, aſſpirituall medycynes miniſtred to vs by god. Let vs be well contented in hoope that we ſhall after this lyfe, whyche is but a yeare, no rather a mynute of an houre in comparyſon of the

tyme

tyme that is to comme, haue
healthe euerlastynge no more in
daunger of any maladies.

Therfore in such prayers as
we make in our afflyctiõs, let vs
folow the exãple of Dauid which
in his mooste trouble sayde: Yf it
please the lorde, he wyll delyuer
me: but if he say: Thou doest not
please me, I am redye and wyl-
lynge. Folowe we the example of
oure maister Christ, whiche sayd
in his prayer that he made a lit-
tle before his death: Father, yf it
be possyble that I maye escape
this passyon, howebeit not as I
wyll, but as thou wylte.

Let vs behaue oure selues in
our afflictiõs, as dyd ỹ thre chyl
dren threatned of Nabugodono-
sor. The lorde (say they) ỹ we wor
shyp can delyuer vs frõ the fier,
if it please hym. But yf it please
hym

hym not, be it knowen to the (O kynge) that we wyll not wor-thyppe thy goddes, neyther thy Jmage made of golde. Learne we also the lesson taughte vs in the lordes prayer: O father, thy wyll be fulfylled. And yf oure carnall affections, at any tyme wyll rise against vs, steered vp of the flesshe, and the deuyll, our enemies, vpbrayding vs, and endeuourynge to shame vs, with our afflictions, to make vs blas-pheme god, as though he hadde forgot vs, make we aunswer to them, as did Aristides to his con-trymen, when they dyd vpbraide hym with pouertie: Cease to ob-iecte my pouerty and afflictions agaynst me, which be vncomlye and vnpleasaunt onely for them, vnto whom they chaūce against theyr wylles. J counting my self

no

no better than my maister christ;
am wel content and pleased with
them. Or if the same pryckes and
goydes of the deuyll (affections
I meane) wyll at any tyme moue
vs to that thynge whiche is not
godly, nor honest, for vauntage
or moneys sake, for preferrement
healthy of the body, or any other
commoditie, or comforte, wherof
we seme to haue nede: Lette vs
make aunswere to them, as dyd
Marcus Curius to the Samnites, offerynge hym money. Marcus Curius was ones a man of
much nobility, riches & renowme
among ỹ Romaynes: howbeit, at
ỹ lẽgth as it fortuned, he became
a very pore man, in so much that
his meate for the most parte was
onely rotes, cold herbes & wortes
It chaũced ỹ the embassadours
of ỹ Samnites, than beynge at
Rome

Rome, & hearing of his pouerty, whom they had knowen ones to be famouse & welthy, came to his house to visite hym, where they foūd him in a poze chābze, pozely arayed, & sethynge coles foz his dynner. They after muche communication about to depart, gentilly offred to gyue hym money, ỹ which he refused disdainefully with these wozdes: Kepe youre money to your selfes you Saminites, foz he that can be contente with suche apparell, and suche fare, hath no nede of it. Euen so say we to oure affections, embassadours of the deuil, and the wozld Let the wozlde kepe his goodes and his pzosperous thinges himselfe, foz he that can be contente to lyue as dyd his maister chzist, hath no nede of them. But what nede these pzophane examples, seynge that we haue better in holy

scripture. Let vs aunswer them as Job dydde his frendes: Although the lorde kyll me, yet I wyll hope in him styll. Or as the elder Tobie dyd aunswere them which dydde vpbrayde him with his pouertie and miserable blindnes. We be the childrē of saintes, and loke for an other lyfe, which god shall giue to all them that chaunge not their faythe from hym.

Thoughe it please god so extremelye to punysshe vs, euen to the ende of our lyfe, as he dyd Lazarus, with hunger, cold, and lacke of lodging, byles, botches, and greuous sickenes, yet be we not discouraged callyng to remembraūce this his promisse: He that wil perseuer euen to the end, shal be saued. I am sure yt Lazarus were here agayne, knowynge so

much

muche as he knoweth, though a hundreth tymes so many euyls shuld vexe his body, as did ones, yet he wolde not be greued therwith. Let oure stregth be as Esai saith in hope and silence. What so euer chaunce, be we quiet and kepe silence, euen as our maister dyd, being as a shepe before the shearer, or ledde toward ỹ slaughterhouse, whã the Jewes dyd buffet him & spytte in his face. He ỹ cõmitteth hym selfe to god, saieth scripture, kepeth silẽce, him that kepeth silence doth god so brake, that he may amende him, so casteth him downe ỹ he may raise him, so slayeth him, that he may make hym alyue.

Let vs therefore be chereful lo king for the lord, which cõmyng doutles shall come and will not tary. But what shulde I say wil

commer which hath promised to
be with vs still, euen to the ende
of the world: whiche as scripture
witnesseth, when al our frendes,
father and mother forsake vs, he
receyueth vs, neyther wyll euer
leaue vs (for suche is his pro-
misse) fatherlesse and motherles,
but be with vs continually in all
our troubles, and at the laste (as
he dydde Lazarus, with other of
his sorte,) clearelye delyuer vs.
In the meane space do we fede
oure selues merilye with hope.
The prouerbe saith (meanyng of
worldly thinges) hope norisheth
outlawes: much more shulde the
hope of christs promises norish vs
For the hope of worldly thinges
is fallible. But the hope of gods
promises cã not be deceyued, nei
ther shal it euershame vs. I haue
hoped in ỹ (o lord) saith Dauid, &

I shal

I shal neuer be cõfounded. Wher
ouer let vs cõfort our selues, con
sideringe that the man it selfe is
the soule immortall. The body is
but a cace after the minde of So
crates, a house or a prison rather
as Paule nameth it, and that
the man it selfe, is no better for
corporall commodities, neyther
the worse for corporall incommo
dities. But by the iudgement of
holy Chrisostome, like as a horse
is nothyng the better for his gol
den bridle, siluer sadle, precious
trappinges, or other ornamẽtes,
but for his swyftnes, payse, and
strongnes: So more is our inte-
rior man for riches welth, healthy
of the body, libertie, or other like,
but for the vertue of the mynde,
and grace of god. Wherefore if
we be neuer the better for rytches
let vs not feare pouertie, nor for

health, let vs not feare sykenes,
nor for good name, lette vs not
feare sclaunders, nor for liberte,
let vs not feare bondage, nor fo
this commune lyfe, lette vs no
feare death. We be better layeth
Chrisostome, for the vertus o
the mynde, whiche is to thynke
vprightly of god and to liue in
stly amonge men. All the other
terior thynges may be plukte a
way from vs, this can not, n
not by the deuell, excepte we ou
selues willingly consent.

The deuyll although he tok
from Job all his goodes, wher
by he myghte prouoke hym t
blaspheme God: His healthe, t
slake the constancie of his mind:
his chyldren, to make him speak
euell of the godhead, yet could
he neuer take this frō hym. Bu
in withdrawynge all worldely
thynges,

thynges, he heaped vp ẏ greate ryches of vertue, of the loue and fauour of god, through paciẽce. Job was hurte of the deuyl, and of his afflictions, as one Pormetheus was of his enemye. Prometheus was a man whiche had a great swellynge in his backe, deforming his person very much It chaunsed that his enemyfallyng out with him, thrust a dagger into ẏ same deformed place: That done he departed thinking none other, but that he had slayn hym. Howbeit Prometheus had so litle harme by his wound, that where as his backe coulde be cured before with no phisike, or surgery, than was made whole. So he receiued commoditie, & health of him ẏ intended his distruction & death. Likewise truly it chaunsed to Job, if ẏ thing be aduisedly

pondered.

Suffer me I pray yo to speake this by the way, seynge that Job for all these cruell tormentes of ỹ deuyl, for al these mysfortunes, and punishmentes was neuer a deale the worse, whiche hadde not yet receyued the lawe, neyther the redemption of Christ, nor the grace of his resurrection, moche lesse we weapened with all these thynges, shuld with like euils be harmed. what were the apostles worse for their hunger, thyrste, and nakednes: Lazarus for his botches, pouertie, and sickenes. Joseph for his sclaūders, Abel for ỹ cruel death he suffred: were they not more noble and excellēt for these amōg men? prepared they not for the selues through these crownes of glorye with god: Therefore let vs euer be

mery

mery in chzist, and passe foz no
worldly miseries, foz lacke noz
losse of goodes, foz sclaunders
noz imprisonment, foz sycknesse,
banyshement, noz death. But if it
chaunce that all our goodes be
taken from vs, let vs saye with
Job and without sozowe: Na-
ked we came out of our mothers
wombes, and naked we shall go
hence. Wee be sclaundered, put we
the sayeng of the lozd before our
eyes: Cursed be you whan men
speake well by you: be you glad
and reioyse, when they reiecte
your name. Wee be banysshed, re-
mēbze that we haue no dwellyng
place here, but loke foz one that
is to come. Wee fall into greate
sykenes, vse the sayenge of the
apostle, though this our exteriour
man be corrupted, yet thinteriour

is dayly renued. Thou art shitt
in prison, and cruell deathe han-
geth ouer thy head, set before th
Johñ beheaded, and so greate
prophets heade giuen in rewar
of pleasure, to a daũsing wenshe.
Thou hast notably offended an
therefore in thy conscience tho
art troubled wich the dispaire o
goddes mercy. For the auoydin
of this spirituall trouble, thynk
with thy selfe, that thy heau ny
father doth swetely expostula
with the after this sorte:

What nowe my deere chyld
why ceaseth not thy spirit at th
last to be afflicted? whye do
thou vnwisly derogate from th
multiude of my mercyes? wh
doest thou thinke ẏ I am? Pho-
laris the tyraunt. Vanlius, S
leucus, or some cruel Scyth? O
elles

elles of mercies the father and 2.Cor.1.
of all consolation the god, longe
sufferynge, and of much mercye.
Art thou not taught by my sōne
Jesu to call me thy father? Haue Math.6
not I pormysed that I wolde be
thy father by my prophete Hie- Hiere.11.
remye, and that thou shuldest be
my sonne? Why doest thou not
therfore aske me forgeuenes wel
hopynge for pardon? Who is it
of you although ye be euyll whi-
which wyl not forgiue his sonne,
for thynkynge his faultes being
suppliant desirynge pardon and
promysinge amendement (not-
withstādyng that he hath prouo-
ked him to ire an hūdreth times)
& thinkest thou that I which am Ephe.3.
the father of mercies, of whome
all fatherlynesse in heauen and
earthe is named? whiche possesse
the ryches of goodnes, pacience, 20, 2.

and longanimite, not to be redye
to forgeue my chyldren truelye
repentynge. Be of good comfort
(my chylde) be so good comforte,
mistrusting not my mercy, which
surpasseth not only mans mercy,
howe great so euer it be, but all
myne owne workes: Also indge-
ment without mercye shall they
fele, whose hartes be obdurate,
hardened & wil not repent, whi-
che delyte styll in theyr synnes,
and wyl neuer leaue theyr wyc-
kednes, which contemne my wor-
des and trust me not. From them
Psal. in deede health muste neades be
farre awaye. But as for the, re-
Math. 3 pente, and the kyngedome of he-
uen shall drawe nyghe, trust, and
Mat. 9. thy faith shall saue the. I wolde
haue all men to be saued, and no
1. Timo 2 man to perysshe, my fashyon is
euer to recreate, thinkynge, lesse

he

e perysh vtterly whiche is ab=
ect. It is not my wyl (beleue me) Mat. 18.
hat one of these my lyttell ones
e cast awaye, whome I euer lo= Joh. 3.
ued so well, that I wolde vouch=
afe to gyue my onely soune for
hem. But thy trespasses be great
wherfore thou arte not lyghtlye
erswaded to truste in my mer= 1. Time. 1
y: Christe Jesu came into the
worlde to saue synners. He came Math. 9.
to call synners, and not the iuste,
and too saue that whiche was
loste. I knowe that thou an of=
fendour shuldest offende, and as
a transgressour, I called the frō
thy mothers woombe, yet for my
names sake wyll I make my fu= Esa. 48.
ry farre of. Thy good workes
can be of no such perfection, that
they may be able to saue the, nor
thy euyll workes (so that thou re=
pent with a ful purpose to renew
thy

thy lyfe) canne hurte the into thy
hetly fyre. For I am, I am which
Esa.43. put away thy iniquities for mine
owne sake, and thy synnes wyll
not I remeber I am (dere sonne)
I am whiche put awaye thy syn-
nes for my selfe, for my selfe, and
wyll gyue my glorye to none o-
ther. Suppose thy synnes be as
Esa.1. redde as skarlette, they shall be
made as whyte as snowe, which
I haue scattered as cloudes, and
as myst haue dispersed the, turne
to me (I say) for I haue redemed
the, I haue redemed the, whiche
haue pitie of all men, and for re-
Apo.11 pentaunce wynke at mens syn-
nes. I wold thou shuldest know
that I thy Lorde am meke and
gentle. Neyther can I turne my
face from the, so that thou wyll
Psa.20 returne to me. It is communlye
sayde, that if a man dimitte his
wyfe,

ſe, and ſhe departynge mary-
an other huſbande, ſhal he re-
ne to hyr any more? ſhall not
be as a polluted and a defiled
man: thou haſt committed for Hiere. 3.
ation with many louers, yet
all that am I redy to returne
the, ſo that thou wylte returne
me. Suche is my facilite, ſo ge
I am, ſuch is my benignite, ſo
eate is my mercye, whiche thy
oſt louynge brother and aduo- Eſa.
te Chriſt, that waſhed the from
y ſynnes in his bloude, hathe 20. 8.
urchaſed, continually prayenge
r the. Haſt thou not herde how
erciefull I ſhewed my ſelfe to
auid, to the Niniuites and A-
hab, To Magdalen, to the theefe
e publican and other innume-
able? why doeſt thou not open
he examples of them, as a table
r glaſſe wherin thou mayſt well
learne

learne how exorable I am, how
redy & willyng to forgyue. Cō
der with thy selfe how heynous
fautes I haue pardoned them,
theft, adultery, murder, idolatry,
Hiere. 3. & what not? Go to therfore, be of
good chere, lyfte vp thyne eyes,
mistrust me no lēger, turne to me
& thou shalt be saued, cōmend thy
Esa. 1. 45 spyrit into my hādes, & the prince
of this world shal haue nothyng
Psal. to do w̄ the. For by me the god of
truth thou art truely redemed.

Whan so euer deadly dispayre
shall trouble thy conscience, set
this oration before thyne eyes:
which is nothing els in dede, but
gods owne word, written by his
most holy prophetes, & apostles.
Finally ẏ art so tost & troubled
that it shuld semeẏ god had clene
forgot the. Reade the. 49. of Esai,
where thou shalt fynde these wor

des

Sion sayd (he meaneth gods
)the lord hath lefte me, & the
hath also forgot me. Can the
they forgete hes infante, & not
e the chyld she hath brought
h. But whether she can or no,
an not o Sion forget the. As
howe shuld he forgette them
t beleue in hym: with whome
it semeth by his owne wordes
suffereth. Whatsoeuer is do-
to one of these litle ones, whi-
e belene in me, ỹ same is done
nto me. Math. 25. He that tou-
eth you, toucheth the very ball
myne eye. Zacha. 2. And this
uld be no litle cõsolatiõ for the
ithfull, seinge ỹ they haue god
im self as cõpanion, & partakers
f their sorowes. For all our af-
lictiõs & grefes of ỹ mind let vs
equire remedies of gods word,
which without fayle cã mitigate
all

al paines, that occupie the hart
of them whiche beleue in hym.
Wherfore it is not vayne tha
Christ saith in the gospell, com
vnto me all ye that laboure, an
be looden, and I shall refresh
you. Neyther withoute a cause
that Dauyd whiche hadde ofte
experyence of the comfort recey
ued of goddes worde, sayd this
Howe swete be thy wordes O
Lorde to my Jawes? more dely
tynge my tayste, than the hony
combe. What so euer is written
it is written for our learnyng, y
by pacience and comforte of scrip
tures, we may haue hope. Rom.
By this you maye gather ẏ our
cōforte is to be requyred of scrip
ture beleue me, though the moo
heynous waues and tempestes
of this see the world, be raised vp
thretening drownyng to Peter
shyp

hippe, Yet if it be fastened with
anchor of gods word, well they
may moue it, but ouerwheline it
they cã not. And among all other
et vs haue in mynde those scrip-
tures wherin we be asserteyned
hat our bodies after this com-
mune death shal rise agayn, won
erfully gloryfied by the same po
wer that formed thẽ first. Those
lso wherein the eternall felicitie
hat shal be gyuen to all thẽ, whi
he after the example of Christ,
uffer aduersities, and ouercome
he deuyl, the worlde with theirs
s promised, for they shal aboun-
dauntly comforte the deleuynge
people. Lo sayth the lord (menti-
onyng the resurrection and reun
ynge of oure bodies) I wyll put
breth into you, and you shall be
quyckened, I will gyue you syn-
nowes, and couer you with flesh

and skynne, I will put into you a spirite, and you shall lyue and know that I am ẏ lord. Eze. 37.

We loke for Jesu christ our saui our, whiche shall transfigurate oure vile bodies, & cōforme them to his glorious body, by ẏ same vertue, wherwith he is hable to subdue al thynges. Phi 3. Doutles like as a grane of wheat sowen in ẏ gronud, is fyrst putrified & brought as into a thing of nought: yet after ẏ springeth vp fresshly with a goodlier fourme, than he had before. So mās body sowen in the groūd after this temporal life, is first corrupted & in maner brought to nothing, yet at ẏ last, by his power, which did create al thinges of nothinge, it shal rise againe with a fourme of much more excellencye, then euer was ẏ first. Though this thinge

be

be wonderful, yet incredible it is not For he ẏ was able to make all the world with his creaturs of nothing, must nedes be able to make our bodies againe of fresh of some thynge. For ẏ matter of our bodyes shal euer remayne in grasse, wormes, duste, stones or some other forme, euen to the last day. And than surely euen as Lazarus & christ (wherof we be mem bres & therfore must nedes at the last rise w̄ him being our heade) was resuscitate from their slepe, (so I may cal this corporal deth) in lyke case shall the bodyes of all men, some into the resurrectiō of iudgement, some of lyfe.

But this word slepe (frend Urbane) bringeth me in remēbrance of a questiō which you moued to me at our last beinge together, & for as much as I coulde not thā

for lacke of oppoꝛtunite conueni
ently gyue you an aunſwer, by
theſe letters you ſhall know my
mynd, howbeit very bꝛeſly, foꝛ I
purpoſe to deferre the reaſoning
of the matter to our next meting.
Youre queſtion was, whether
that the ſoule of man after this
tempoꝛall death, ſlepeth, as doth
the body, voyd both of paine and
pleaſure vnto the day of iudge-
ment oꝛ no? I aunſwere that it is
as muche agaynſt the nature of
the ſoule to ſlepe, as it is agaynſt
the nature of the ſonne to be a
darke body oꝛ of ẏ fyꝛe to be with
out heate. The ſoule of man be
ynge an heauenly ſpiꝛite, is ſo
lyuelyke and conſtant, ſo ſtrong
and vigilant a ſubſtaunce, that
naturaly it can not but perpetu
ally perſeuer in operatiõ. Foꝛ of
his owne nature it is a very op
ratio

ration and motion it selfe, which neuer ceaseth, but lyke as the sonne, whiche waye so euer he is moued, shyneth and inflammeth (wherof Phaeton as we reade in the poetes, hadde a sufficiente proffe) so the soule of man whether so euer it is brought lyueth and moueth continually. Yea though the body (whiche of nature is grosse and drousy) be oppressed with slepe, yet the soule is styll occupied in the memorye, in the intellection, or in other of the more excellent powers, as by dreames euery man maye se. Muche lesse can it slepe, whan it is cleane deliuered from the slug gysshe bodye. Therfore as the body slepeth, so the soule can not for as much as it is a substaunce accommodate to continuall mouyng, and can not be wery.

Truely ỹ erroꝛ of them is great
which perſwade them ſelfes, tha
the ſoule ſeperate from the body
ſhall ſlepe vnto the laſt day, and
this errour is olde and was con
futed by Oꝛigen, & other of his
tyme. Neyther was it euer ſyn
receaued into the churche, vnt
ſuche tyme as the Anabaptiſtes
a peſtilent kynde of men, whoſ
madneſſe is execrable, bꝛought
it of late dayes into the woꝛld
againe. But as all other of the
opinions be peruerſe, abhoꝛring
from the trueth, and deuelyſhe
ſo is this: Declarynge his pa
trones not to be taught in Chꝛi
ſtes ſcoole, but in Galens rathe
whiche affyꝛmeth the deathe o
the ſoule, neceſſarylye to folow
the death of the bodye.

But leuyng the vayne fanta
ſyes of the doting Anabaptiſtes,

et vs gyue eare to gods worde.
It is wrytten Eccleſia. 12. The
duſte ſhall returne to his earthe,
frome whenſe it came, and the
ſpirite to God, whiche gaue it.
Where I hope he ſhalbe ſo farre
frome deathe and ſlepe, that he
ſhall lyue, delyted with Joyes
vnſpeakeable. He that heareth
my wordes (ſayeth Chriſte) and
beleueth in hym whiche ſent me,
hathe lyfe euerlaſtynge, and he
ſhall not comme into condemna-
cion, but he ſhal paſſe from death
to lyfe. John. 5. Marke that he
ſayeth not, frome death to ſlepe,
but from death to lyfe. The pa-
rable in the. 16. of Luke doth well
improue theyr falſe opinion:
where it is written, that Laza-
rus after his deathe, vſed Jope
and gladneſſe: On the other
parte, that the ryche glutton

was greued and tormented.

If the soules of men shoulde slepe as the Anabaptystes saye, neyther shoulde any Joye haue ben attributed to Lazarus, nor to the glutton punysshement. What wyll they saye to these wordes whiche Christe spoke to the theefe: This day thou shalt be with me in paradyse. Wyll they make vs beleue that Paradyse is a dormitorie or a place to slepe in? In case it be, a manne wolde thinke that christ is or was ones a slepe therin. For he sayth, thou shalt be with me in paradise. S. Paule was rapt. 3. cor. 12. into paradyse, & there dyd heare wordes which a man may not lawefully speake. These wordes he heard not with the eares of his bodye, for it laye prostrate on the ground Actu. 9. But of the soule, which

part

part of Paule was rauysshed in
to paradise, where he dyd heare
and se misteries. Therfore I can
not beleue that paradyse is a sle-
pinge place, seynge that Paule
was so occupied there, in heryng
of secretes. Moreouer where as
saynt Paule desired to dye, and
to be with Christe, me thinke he
shoulde rather haue wisshed for
the prorogatiō of his lyfe, if that
the soule shuld continually slepe
to the last daye, for in this worlde
after a sorte we haue the fruition
of god, as thoughe it were by a
glasse, as saint Paule him selfe
teacheth. But after this lyfe(yf
the opinions of the Anabapti-
stes be true) we shal haue no frui
tion of god at all (excepte it be
through dreames) vnto the daye
of iudgement. Therefore saynt
Paules wysshe(if we credit these
antechri-

antechzistes) must nedes seme t
be coolyche. The lozde sayth tha
he is the god of Abzahã, the god
of Isaac, the god of Jacob, no
the god of the deade, but of the li
uynge. Betwyxte the deade an
the Anabaptistes slepers, I s
no difference. If Saule hadd
ben taughte by anye of the old
pzophetes, that the soules of me
shoulde slepe, he wolde not hau
gone about so busely to haue ra
sedvp Samuel. xxe rede. 1. Pet.
that Chzyste wente in spyzite,
and pzeached vnto the spyzites
whiche were in pzyson, and wer
disobebyente ones, whan the le-
nytie of God was loked foz, in
the dayes of Noe. Agayne in
the fourthe of the same epystle,
that the gospell was pzeached
vnto the deade. By the whiche
testymonye what is mente but
that

that the soules of the dead, didde fele the vertue of chrystes death. whiche they coulde not haue done in case they hadde slepte, accordynge to the Anabaptistes dreame.

Therfore I saye beleue not these false deceyuours, whiche endeuour not onely to perswade the slepe of soules, but also to euacuate the resurrection of the deade, and so to abolysshe an article of our fayth, & to make oure religion vayne. And hereafter whan you shall readde or heare any such scriptures, as is a parte of the fourthe chapyter of the fyrste epistle to the Thessoloniãs where is mencyoned the slepe of the deade, asscribe it to the bodies, which in dede shall slepe to the daye of iugement, and than shal arise agayne (the soules ioy

ned

ned to theim) and awake frō they
slepe vndoutedly. Therfore saith
Job: I knowe that my redeme
doth lyue, and in the last daye I
shall ryse frome the earth, and in
my flesshe shall se my sauyoure.
Job. 19.

O that happy and mery last
daye, at the lest to the faythfull
whan christe by his couenaunte
shall graunt vnto theim which
shall ouercome and kepe his wor
kes euen to the ende, that they
may ascende and syt in seat with
hym, as he hathe ascended and
sytteth in throne with his father.
Apo. 2. C. 3. where sorowe shall be
turned into gladnes, that no m
shall take frome them. Then as
writeth Esai, They whiche be re
demed shall returne, and comme
into Syon prayseyng the Lorde
and eternall merynes shall be
ouer

uer theyr heades, they shall ob=
eyne myrthe and solace, sorowe
and waylynge shall be vtterlye
vanquished. 51. Than the Sonne
shall no more gyue them lyghte,
nor the moone discusse the darke
nes for them: but the Lorde our
god shall be theyr lyghte, and
comforte continuall. 60. Than
dout ye not (be we only constant
here in the loue and faith of god)
we shall haue for earthly power=
tye, heauenly ryches: for hunger
and thurste, saturitie of the plea=
saunt presence of god: for bon=
dage, liberte: for sickenes, health
for death, lyke euerlastynge.

For this tyme frende Urbane
I shall desyre you to take this
poore letter (how so euer it be) in
good worthe, and hereafter if it
shall please god to call me to a
more quiet lyuyng (as ye knowe

I

I am yet compelled necessarily
to bestowe in maner all my tyme
and studye in teachynge of
yonge scollers) I wyll
wryte to you more
largely of this
argument,
and peraduenture) God the
auctor of all good thinges
gyuynge me grace) more
learnedly. Thus fare
you wel, at Oxford
the .xv. daye of
Marche.

FINIS.

¶ Prynted at London in
Aldersgate strete
by Johñ
Herford.

ANNO.
1546.

Gaudete in domino semper.
Philip. 4.

Tristicia seculi mortem operatur
2. Corinth. 7.

A swete consolatiō, and the secord boke of the troubled mans medicine, made and pronounced by Wyllyam Hugh, to his frynd lyeng on his death bedde.

Watche for ye knowe no day nor houre. Math. 25.

Certius est & mors, & mors incertius est nil.

BRITISH MUSEUM

If ye lyst to lerne wyllyngly to dye
And that semeth dredfull death to despise
Reade this bricke boke, the doctrine therof try
And death shal not be dredful, to the godly wise

¶ To the ryght Worshy
full and his singular good lad
and maystres lady Deny,
hyr humble seruaunte
Wyllyam hughe,
wysshethe
health.

YF that happi
(right worsh
full and my s
gular good l
dy) may happ
to the estate, a
condition of seruauntes, amo
the happiest of them, I maye
stly and worthyly place my sel
whose happe it was to chau
on so worshypfull, so gentle or
ther gentlenes it self) so benig
and vertuous a maistres: wh
syngulare vertues yf I shuld
about to expresse or number, as
shu

shuld lyghtly find of myne oracio
a begynnyng, so I shulde hardly
fynde an ende. But I knowynge
your nature (in this pointe more
than womanlike to be delyted in
nothingt leſſe, than in hearinge
your owne prayses, haue appoyn
ted to ſet them out (notwithſtan=
dynge that writers in theyr epi=
ſtles dedicatory for the moſt part
be moche in commendynge thoſe,
vnto whome they dedicate their
bokes, as Timas the painter did
the mourninge countenaunce of
Agamemnon kynge of Grece.
Timas the noble painter at ſuch
tyme as Ephigenia doughter
of the ſaid kyng, was kylled and
ſacrificed to Diana (for otherwiſe
the falſe goddes wolde not be pla
cate, nor at one with the grekes,
which hath offended hir not longe
before, was ſende for to deſcribe

euery parte of that heuy and la-
mentable tragedy, euen as it was
done, at the last whan he came to
the descriptione of Agamemnon
his face, it was so sorowfull, sad,
and mourninglyke, that with all
the cunninge he hadde, he coulde
not in payntynge represente the
same. Therfore he couerynge the
face of the image with a vele, left
the sorowfulnes of it to the ima-
gination of men. Lykewise I for
as moche as I can not, and more
ouer for that I dare not (leste I
shulde incurre your anger) plain
lye speake of the good thinges,
that god, nature, and fortune
haue plenteously powred vpon
you: I wyll couer them with the
vele of silence, and leaue them to
the iudgemente of those that
knowe you. Specially consider-
ringe them not to be so obscure,
that

that they neade my grosse vnlet
ued stile to make them more no-
table or better knowen: for what
nede is it to hange a garlande
of grene yuie at the tauernes
doore, where the wyne is good,
holesome, and vendible: I shalbe
wel content that other men praise
the fourme, obedience, fruytful-
nes, faithfulnes, hastitie, benig-
nite, facilitie, cumlynes, and pi-
tye towardes the pore (declaring
them selues therin to be rethori-
cions) of their maistrices whan
these theyr vertues be not open-
lye knowen, ne commended of
manye. As for me as I shuld
haue no thanke for my laboure
in the extollynge of yours, so I
shoulde seme to playe his parte
whiche endeuourethe to gyue
lyght to the sonne, or rather that
wangethe some blacke thynge

betwyxt it and the eyes of men darkenneth the his lyght. Wherefore I purpose not (thoughe I shall seme therfore in this epistle scantly to perfourme my duety) to prayse or auaunce your ladyshype at all. Unles it be onely in affirming that your ladyshype is a wyfe not vnworthye of hym whom god the maker of al honest mariages, hathe gyuen you for youre husbande. What commendation is cõprised herein, iudge they that knowe the goodly and godly qualities, the auctoritie, wysedome: the vertues, and singulare giftes, whyche god hath indued hym with all. Notwythstandynge doutles that I in this behalfe can scarsely withdrawe or restraine my pen, remembring that I haue founde youre ladyshyppe (and that for the loue and

good

good mynde whiche you here to-
ward good letters, not in wordes
but in dedes, not in one or .ii. thin
ges, but in many most benificial:
and to say the truth, a mother in
dede rather than a maystrig.
Wherfore I haue thought it my
part by some meane to shewe an
argument of my honest harte to-
warde you. And for as moche as
I coulde not do it otherwise, I
was bolde to dedicate this lytle
boke vnto your gentlenes: whi-
che boke for that purpose I haue
written that men might learne to
dye patiently, to leue the worlde
willyngly, and to go vnto christe
gladly. Howe necessarye suche a
thynge is to be had amonge the
people, albeit I wolde wishe that
one or other shulde take the mat-
ter in hande, that can handel it
more wyttely and learnedly than

I hane here done) they whiche haue bene at the poynte of death, or they that haue serchede the consciences of men, beinge about to dye, can best expresse. The deuyll doutles, whiche at all tymes is busied, and ernestly occupied, in sekyng the destruccion of mans soule, in the day of death sheweth his diligence mooste: nowe bringynge a man in loue with the worlde and his commodities, prouokynge hym to hate deathe, and to resist (as muche as lieth in him) the wyll of god, nowe leadynge hym to dispayre, to the mistrust of gods promisses, and impatiencie. Is it not nedefull than to haue somthynge wrytten and redy, specially among the vnlearned, wherby they may learne to despice deathe, to contemne the worlde, to obey the wyll of god,

wher-

wherby they may be reduced frō murmuryng to patience, frome dispayre and mystruste to a fyrme and constant faith, in the promises of god: Whether this booke shall performe so moche or no I can not tell. yet thus moche I dare say, that he whiche heareth or redeth it with a mynd and purpose to learne the saide thinges, shall not vtterly lese his labour. Cato vticensis readyng ouer the booke of Plato called Phedone, a lytle before he kylled him selfe, therwith sufficiently instructed that ỹ soule of mā was immortal, despiced death and dyed very wyllyngly. Moche more a christyane oration (although it haue not so moche as a shadowe of the eloquence or grauitie of Plato his boke) grounded in holy scriptures and smellynge of holesome and

heauen

heuenly doctrine, ſhuld perſwad
the chriſten man quietly, & glad
ly to dye. The occaſion why I
wrote this boke declamation wil
is this. It happened me not lon
ago to viſite my frynde, lyeng o
his deathe bedde, whom after my
poore wytte and learnyng, I ex
horted to dye chriſtianlye. His
frendes that than were preſente,
in a whyle after inſtantly requi
red me to write the ſame exhorta
tione, euen ſo as I pronounced
it vnto the ſycke. Declaring that
ſo it ſhuld moſt moue the reders,
hearers, & ſuch as ſhuld nede like
conſolatione. I thinking no leſſe
with my ſelfe was content herein
to ſatiſfye their requeſtes. The
thynge written I determyned to
gyue to your ladyſhyppe, not for
that I thoughte ſo ſclender and
ſimple a thinge worthy of youre
wor

worshyppe: but that I myght as
I saide before shewe some argu-
ment of a thankfull mynde.
This I beseche your ladyshyp,
howe so euer it be, take in
good worthe, not lokyng
so much to the paruitie
of the gyfte, as vnto
the mynde of the
gyuer therof.
Thus fare your
ladyshyppe
well.
At the courte.

By

Be certayne ar-
gumentes, a m
may easely conie-
cture (derly belo-
ued) that the last
slepe, whiche to
a true christiane of all slepes
oughte to be most pleasaunt, by
lytle and lytle crepith vpon your
mortall lyms, If my iudgement
deceyue me not, you or it be long
to, shall walke the same waye.
Which for the crimes of our first
father Adam, nedes must be tro-
den of all his posteritie. Of all
I saye, the escape, or euasion of
deathe (wherefore you oughte
the lesse to be greued (graunted
Regū. 14. to no man. All we saythe scrip-
ture) shall dye, and as weake wa-
ter, shall slyde into the grounde,
Sapien. 7. lyke as there is one entrance for
euery man into this present lyfe,
so

to one passage, and departure.
Therfore we be monyllhid of the
prophette not to feare the iudge-
ment of death, but rather to re- Hapten.
member thynges that haue hap-
pened before our tyme, and those
whyche shall succede. That is to
saye, that none of oure progeny-
tours coulde euer escape the dent
of deathe, nether any of oure po-
steritie shall. We be admonyl-
shed that we be duste, and into
duste we shall returne, by the re- Genes.3.
son of deathe, whiche for the faut
and disobedience of oure fyrste
framed parente, with his sneule
table darte, strykethe and dead-
ly woundeth all men, he woun- Roman.5.
dethe deadlye, not the wretchyd
onelye, the nedye and mysera-
ble, but the fortunate also, the
welthye, and the noble, yea kyn-
ges, rulars, and the rycheste
em-

emperours, which in power, an
dignite, riches, renoume, and gl
rye, doo excell, and in theyr tym
rule the worlde accordynge as
they liste. Not the vnlerned only
the rude & barbarous, but those
also, whyche in learnyng, and ma
ners be most instructe. Not the
ouercummyn, and carefull capti-
ues, but also the puissant conque
rers them se fes. Alexāder a king
most victoriouse, by whose power
and furiouse warres Asia with
Europe was manfully subdued,
no man being able to resyst him,
coulde fynde no weapon to con-
quere deathe. The notable wyse-
dome of Salamon, the depe lear
nynge of Aristotle, nor of Galen,
coulde by any meane auoid deth.
The cuppes of Circe, nor the en-
chauntmentes of Medea, coulde
repell the violence of death. Tul
lye

y, his eloquence could not moue
im. The riches of Crassus could
ot corrupt him. He fauoured
ot the beauty of fayre Absalone,
ether he spared the strenght of
ronge Sampson. One nyghte
aith the poete, tarieth for euery
ody, and the way of death must
as be troden of al men. Lyke as
ll the starres that come from the
ast, thoughe they be neuer so
oodly and bright, yet at the last
hey go to the west and there ar-
ydynge to the diuersite of their
rcles some lowly, some spedely
ithdrawe them selfs, out of our
ghteuen so al men which come
om the east, that is to say their
atiuite into the world, although
hey glyster and shyne here for a
eason, yet at the last they muste
edes some rather, some later, ac-
ordyng to the duratione, whiche
they

they haue receyued of god, fall
the west of deathe, departe, a
withdrawe them selfes from t
syght of men. Therfore the wy
man Simonides at suche tym
as Pausanias a noble capitai
desyred to learne some good a
fruytfull lesson, bad hym remem
ber that he was mortall. Ther
fore also Philyp the king of M
cedony wallowynge in worldel
wealth and prosperite, comman
ded his chaumberlayne, that h
shulde euery day at his vprisin
sadly repete these wordes. Rem
berking Philip & forget not, th
thou art a man to mortalite sub
iecte. All flesche is grasse, and eu
ry man is the flowre of grasse, th
grasse shalbe wythered, and th
flowre shalbe dryed awaye. Th
man (sayth Job) that is borne
a woman, lyueth but a short tym
repl

Clar. 45.

eplenished with many miseries,
adeth as a floure, and is wozne
away vanishyng as a shadowe.
wherfoze not without a cause
the lyfe of man is compared of
Luciane to a buble in the water,
of Pindarus to the shadow of a
dzeame, of Eschilus to the sha=
dowe of vaine smoke. Truely yf
that death shulde chaunce but to
a fewe, and to the vnluckest, we
shuld seme to haue a iust cause he
uely (as I thinke you partly do)
to take deathe. But seynge that
he dothe as well knocke at ỹ rich
mans doze as at the pooze: at the
happye mans dooze, as at the
vnhappy: at the strong mãs doze
as at the weake: at the kynges
bowers, as at the sheperdes cotes,
whye shulde we not take well in
wozthe a thynge impoztynge
suche necessitie: Howe vnreaso=

nable is it for a man to take heue
ly his death, more than his birth:
consideringe that the one is ap-
poynted for man as well as the
other, the one as commune as
the other, the one as necessarye
as the other, and of them bothe
death is the better: in beynge so-
ry to dye, we shall seme to lament
in that oure lotte is mortall,
and that we be not aungels or e-
quall wyth god. Whyche is a
greate poynte of folysshnes,
myxte wyth impyetye. If we be
troubled with suche as be verye
calamities in dede, to haue. ii. or
iii. companions we count in a ma
ner a comfort sufficiente: Moche
more we shoulde be conforted as
touchynge death, seynge that we
haue not. ii. or. iii. but all men of
what estate or degre so euer they
be of, as companyons and par-
takers

takers of the same. yea euen the very sayntes theym selues, and those that were highlye fauoured of God. Moyses whych was admitted to the secretes and mysteryes of God, dyed. Dauyd whome God pronounced to be a man after his hartes delyte, dyed. Jhon the euangelyste moste tenderlye belouyd of his mayster, died. Jhon baptiste than whom by the sentence of Christe none greatter hath rysen among the chyldern of men died, and not sayntes onelye, but the dearelye beloued sonne of God. Christ beyng both God and man, a lambe moste innocente, and wythoute spotte that he myghte paye oure raunsome, delyuer vs synfull wretches frome thraldome, and pacyfye hys fathers wrothe, was contente to dye the moste Esai. 53.

ignomiouſe deathe of the croſſe.
And ſhall we ſinners that were
begotten in ſyn, borne in ſynne, &
haue lyued in ſyn, all the dayes
of our lyues, be agreued to put
of theſe our vile & ſynful bodies?
Chriſt whan he was in the ſhape
of god, and thought it no robbe-
rye to be egall with God, made
him ſelfe of no reputaciō, taking
vpon him the ſhape of a ſeruaūt,
and became lyke an other man,
Phi.2. and in apparell was founde as a
man, humbled hym ſelfe, and be-
came obediente vnto death, that
he might auaunte vs to the king
dome of his father: and ſhall we
beynge but wormes, duſte, and
clay, be loth to dye, whereby we
maye enioy the ſame aduaunce-
ment? Siſigambe the mother of
Darius, kynge of Perſia, for the
very loue ſhe bare toward Alex-
ander

ander for as much as he vsed hir
somwhat gently in hir captiuite,
was wonderouse wyllyng of hyr
owne accorde by death to folowe
him after his decease, ye euen to
hell: And shall we christians be
sory to folowe Christe, whiche in
captiuite hath reteynyd vs well
nor euyll, but brestinge vtterly al
his bandes, hath clearly delyuc-
red vs: Sisigambe vehemently
desired to folow Alexãder whiche
was hyr enemy in dede more than
hyr frynde: and shall we be vn-
wyllyng to folowe Christ, which
is our frinde most faithfull and
assured? She desyred to folowe
hym whiche made hir poore,
and shall not we couet to folowe
Chryste, that hath empouerys-
shed hym selfe, to make vs riche:
She was content to folow hym
that made hyr of a fre woman. A

a quene a bond hãdmayde, & shal we by our willes refuse to folowe Christ whiche hath made vs of vile slaues, & beggerly captiues, fre men, and kynges: She wold nedes folow Alexãder, although she coulde not tell where to fynd hym, ne in his presence how to be intreted, & shal we be lothe to folowe Christ whom we know certainly to be of the right hande of his father: where we shal be sure (if we dye faithfull) to fynd him & for euer to dwell with him with most gentle entertainment: She wolde folowe hym that dyd not looke, call, nor sende for hyr, and shall not we wyllyngly folowe Christ, whan his pleasure shalbe to cal for vs. Christ I sayour lord & our god, our lyfe (as it is written) and the length of our dayes calleth vs: and for asmoch as

the daies of men be determinate (as Job saith) of god: we maye not asscribe our death to the starres, or destiny, but vnto ẏ calling of god, in whome we lyue moue and be: of whome commeth both death and life, which hath appointed our termes that we can not passe, with whome is the number of our mouthes, without whome an heare can not fal on the groūd from our heades: moche lesse the hole bodies. For he that worketh all thynges for hym selfe, hathe power both of death and lyfe. I can moche commende the commune people, for as much as they seme to imitate saint Cipriane in vsing this phrase: whan it shall please god to cal me to his mercy and suche lyke. Wherein they declare them selfs, not to be of theyr opinion, which thynke that men be

Job.14.

Eccle.7.

Math.10.

Prouer.10

Sapi.10.

be not cared for, ne gouerned w
god, but that all thynges doo
chaunce euen by verye fortune
The whyche opinion yf it wer
true, God shulde either be ignor
raunt of many thinges, or elles
abhorre from his creatures. And
therfore shulde he seme either no
true, or not good. But this mat
ter lefte, I wyl returne to my pur
pose, seynge that it is appointed
for all men to dye, and whan i
shall please god to call them, le
vs be content inerily to depart
thither, and whan as our heuen
ly, and moofte bountifull father
shall call vs, remembringe eue
that we ought to worke not our
owne wylles, but the wyl of god,
accordynge to the praier that w
customably vse, by the commaun
dement of Christ. Howe preposte
rous and peruerse a thyng is it,
to de

desyre that the wyll of god may be fulfylled in heaue and in earth and yet whan he wylleth vs to departe from this worlde, we wolde by our wylles resist him, and like vntowarde and stubborne seruauntes, are rather drawne with the bande of necessitie, than with loue or obedience due to the wyll of god: There be nene of vs but we wyll wysh delyueraunce from this Egypt with hyr captiuite and troubles, and to dwell with god in the lande of promission, where is al ioy and quietnes: yet we be loth after that god hath brought vs euen to the gate, of the saide lande (for as the course of our lyfe is a raise to death, so death is the gate of euerlastinge lyfe) To enter in by it we wolde gladly be honoured with heauenly rewardes, but we be vnwilling

to go where they be. The cat
X wolde eate swete wylke, but sh
is loth to wette hir feete. Wh
shulde we pray so oft let the kin
doune of heauen come, yf we be s
much delyted with earthly bon
dage: why do we pray ỹ the day
of the kingdom may be hastened,
yf we be more desirous here t
serue ỹ deuil, thã to reigne in he
uen with christ: but let vs breake
our owne waiward wylles, con
formyng them to the wyl of god,
and shewing our selfes wyllyng
at al tymes to pay, that we owe.
What other thing is it to dye, th
to paye such thynges as was for
a tyme lyberallylent vs: what ho
nest hart wyll not, & that willing
ly, at ỹ leste yf habilite fayle not,
pay againe. xx. li. to hym, which
gently dyd lende it at his nede,
whan so euer it shalbe required
And

nd ſhall we ſtycke to pay to the
arthe the mother of vs all, oure
odies of whom we boꝛoweꝺ the,
nd our ſoules to god our father
hat bountifully dyd lend them:
God foꝛbydde. No, we ought to
e much moꝛe pꝛopẽſe to pay our
oules to god, than the better to
aye his mony. Foꝛ of the pay-
ent of the mony fewe oꝛ no com
odities do enſue, but after the
payenꝛe of oure ſoules to God,
nnumerable pleaſures, and in-
finite commodities ſuccede. Foꝛ
hen at the lenght they be luckely
bꝛought from darknes to lyght:
from feare, to ſecurite: from tra-
uel to quietnes, from a thouſand
daungerous ſyꝛtes his rockes, &
waues, into a ſure hauen: fꝛome
the vſe of vayne, vyle, fylthy, and
tranſitoꝛy thinges, to the fruiti-
on of the eternall deite of god.

That

What christen man wyll not
glad of suche an exchange: wh
louynge chylde wyll not harte
co vyt deliueraunce, from the m
sery, bondage, and tyrannye
this worlde, and to dwell wi
his moost mercyfull father in h
uen. O blindnes. what causeha
we I pray you to hate death: b
whose meane we be made of bō
men fre, of straungers, homedw
lers, of beastes, lyke vnto aun
gels. If that a greate ruler hap
pen to call any of vs to a kynges
or emperours courte, promisin
to do for vs, to sette vs out wi
temporall riches, to endue v
with worldly possessiōs: we think
our selues very fortunate: and
whan god the rular of all rulars,
and kynge of all kynges shal ca
vs to his courte, and gyue vs in
heritaūce, and possessions, not in
earth

ethe, but in heauen, whiche be
nstant, and shall neuer be take
oinds, by stormes, nor tempests:
y crafte, nor subtilte of the law:
y oppression, nor tyrannye: by
eath, the deuill, nor synne. Shal
e thynke oure selues vnfortu-
ate? No truely, yf we be well in
ur wyttes: But rather coūt that
yme whan so euer it shall come,
f all tymes to be most happy: for
s moche as than the kyngdome
f god, ỹ reward of lyfe, the ioy of
ternall health, perpetuall glad-
es, possessione of paradice, that
as ons lost, be euen at hande.
Than for earthly thinges, heauē
y, for lytle thinges great, for tra-
itory thinges eternall, shall take
lace. So ho than I pray you, will
leare death, but he that hath no
aith, that laketh hope, that wold
not go to christ, and beleueth not

that

that he begynneth than to reigne
with christ, whan he begynneth
to leaue this worlde: Oh that we
hadde a sparcle of the grace and
fayth that Symeon had: whiche
beinge a iust, and faithfull man,
was assured by a godly responsi-
on, that he shulde not dye before
he had sene Christ. whome after
that he had sene in the temple, &
know'en in spirite, knewe certain
lye that he shulde shortly be cal-
led of God, and dye. Therefore
he beynge merueilouse glad toke
the chylde in his armes, and bles-
synge god, cried out and sayde:
Now dimisse thy seruaunt, o lord
accordyng to thy worde in peace.
For myne eyes haue sene thy sa-
uynge healthe. Here dyd Syme-
on proue, and testify, that than
free tranquillite, true peace and
hyme securytye, do happen to

the

the seruäuntes of god: whan they be drawen from this trou-blesome worlde, and brought to the porte of the euerlastinge man sion. Peraduenture you wyll say vnto me: Syr as for Simeon, I can not blame hym thoughe he was well content to dye, for as moche as he was a man of a greate age, and as they saye com munelye, euen at the pyttes banke, I am but a ponge man, I myghte haue lyued yet ma-nye yeares, wyth no small com-forte of my frindes, by the com-mune curse. my tyme was not yet come. I graunte in dede, you be a man of no great age, but what day I pray you, can we apoynte for any mans deathe: Euery day maye be a bodies last daye yf it stande wyth the pleasure of

god.

god. We se that some dye in the
mothers bellies, some in their cr
delles, some in the floure of they
age, some in their olde age, some
whan they be riche, other some
whan they be pooze: so that we
may playnlye vnderstande that
god doth gyue to euery man his
lyfe of that condition, that he sh
render it againe whan so euer it
shall please hym to repete it. But
among all other, saith the grete
poete Menander: Most happy be
they and best belouid of god, that
dye whan they be yong. The wh
che sayeng, as it is very wytty, so
it is very true. And that a man
may easely perceue yf he haue r
specte to the spirituall euyls and
tempozall incommodities that o
cupie this lyfe. For they commo
ly departe, not yet infected with
so muche malyce, entangled with
so

so moche vice, corrupted with so much wyckednes, as theyr elders be. Not yet so furre seperate from god by the reson of syn, and made members vtterlye and lyms of the deuyll. It chaunseth for the moost, that men after they come to a rype and complete age, be cleane drawne from god, frome vertue, from symplicite, and integrite of lyfe, to syn, wyckednes, & vngodly lyuynge. The riche by iniuriouse handlynge the poore, by oppression, ingurgitation, and beastly incontinency, The poore by pyckinge, lyinge, desperation, and blasphemynge the name of God. (I speake of many but not of al). The wytty by craft, deceat and subtilte. The learned, oft by pereſy, ambition, and deuylysshe doctrines. I wyll not speake of enuy, malice, rankor, adulterye,

C which

whiche at the ryppe age encreaſe
in growynge, and as Scilla, and
Charibdis hurle the greateſte
part of men into the horrible ſea
of perdytion. The holye ghoſte
teacheth by Salamon, that they
whyche pleaſe God beſt be quic-
kely and rathe taken frome this
worlde, leſt they ſhuld be polluted
with the wyckednes of the ſame.
He was taken awaye, ſayeth he,
leſte malice ſhulde chaunge his
vnderſtandynge, for his ſoule
dydde pleaſe god, and he hath
made haſte to brynge hym from
the myddes of iniquitie. Enoche
dydde pleaſe God, and he was
not founde afterwarde: for
God hadde taken hym awaye.
Therefore to pleaſe God, is to
be counted worthye of hym to be
delyuered from this worlde, and
to be broughte thyther as the de-
uoute

noute soule of the prophet coue-
ted to come, sayenge: Howe dere-
lye beloued, be thy habytations,
o God of vertues, my soule desi-
rethe and makethe haste to thy
hawles. Those trees be not beste
y be most durable, but of whome
both spring most profitable fruit
Neither be those longes most cō-
mendable, that be longest, but y
most delite the eares of men: Eue
so the longest life is not chefest:
but that which is moost vertu-
ous, and lest with vice defaced.
further let vs ponder these tem-
poral displeasures and incommo
dities, and than iudge wether
hat death (whan or in what age
euer it chaunsethe) be better
han lyfe, accordynge to the wor-
es of Ezechiell, or no. Consider
what calamyties, chaunces,
yseryes, and perelles, men be

in daunger. No man lyuynge is happy on euery part: No man is vtterly content with his lote, whether that reason or chaunce (as saith Horace) hath offered it vnto hym. Wherfore no mã according to Solons wordes, is happye in deede before he be buried. For this cause Socrates with other of his secte desyred euer desirouslye to dye: estemynge death not to be miserable, but ẏ ende of al miseries.

Ezechi. 30. Not troublous, but the ende of all troubles. Better saith Ezechell is death than lyfe, and eternall reste than continuall sorowes. For euery part of this lyfe doubtles is repleniſſhed with vnpleasantnes, full of sorowe, inquieted with cares, troublesome, and vexed with diseases. Whatsoeuer trade of lyfe so euer a man shall folow (sayth Crates) he shalbe suer to

fynde

fynde bytternes therein. In the
fildes be laboures, at home ca-
res. In a straunge countre feare,
yf a man haue ought. In the sea,
feare with Jeopardies, In youth
foolyshnes, in age, feblenes: in
mariage, vnquietnes: in lacking
a wyfe, solitarines: yf a man haue
chyldren, he hath care: yf he haue
none, he is halfe mamed. So
that one of these two, saith he, is
to be wysshed. Eyther not to be
borne, or quicklye to dye. The
wretchednes of this worlde hath
compelled euen the holyeste men
beyng weryed therewith, to wysh
for deathe. Jonas in his trauell,
said, that it was better for him to
dye than to lyue. Helyas in his
lyfe tyme often coueted, and not
vnaduisedly, to yeld vp ẏ ghost.
Neither can I se any cause, why
that all of vs which haue anye

hope of an other lyfe to come,
shoulde not wyshe for the same
thing: seing that no man lyueth
which laboureth not of the indi-
gēcy both of spirituall and tem-
porall thinges, nothing truelye,
though a mā haue neuer so much
excellencye in honours, aboun-
daunce in riches, delite in plea-
sures, can satisfie hym or bryng
a slepe his desires, appetites, and
insatiable lustes, no more than
the doughters of Danaus can
fyl their bottomles tubbes. Is it
not better therfore to chaūge this
life, to leue this straunge countre
and goo where is all excellencye
of honoures, aboundance of all
good thinges, where perpetuall
plesures shal euer be in thy right
hand euē to the ende. Where thy
diuinitie shalbe sene, loued, re-
serued for euer. Death of it self
in dede

in dede is somewhat formidable, and the way to death, as saith the Philosopher, paynful. Yet if we consider the premisses, and ỹ deth is nothing elles but a gate, wher by mẽ do enter into lyfe, we shall see it amiable, and moch to be embraced. I maruayle what euil spirite hath so blinded and bewitched the myndes of men, and made thẽ madde so shamefullye dotinge: Forasmuch as they can perswade them selfes to be best here to lyue still in these rotten tentes, open to all sharpe wyndes and bytter stormes: In these ruinous houses, in these stinkyng prisones, I meane our bodies, and to hate death as it were a venemous & poison serpent: Seynge it is so frendlye a thinge inferring a great sea of cõmodities & pleasures: seing it is, & only it, the finisher of our filthy

and

and painful emprisonment: a con
summation of our labours and
greuous warres, and arriuyng
at the safe haue, nan ende of oure
peregrynacyon: a leynge away
of an heuy bourdē: a terminaciō
of all sicknes: an euasion of all
daungers: a retourne into oure
countre: an entrance into glory.
If we be wyse, let vs be well con-
tent to dye, and cherefully gyue
a fayrewell to this myserable
worlde, continuallye vnquieted
with troubles, and troubled with
vnquietnes, subiecte to sundrye
euyls, and the false illusiones of
vayne fortune. For truly it hath
moch more gall, than hony: moch
more bytternes, than swetenes.
The which thing is wel signified
by this wyttye fable of Homere.
Iupiter (sayth he) syttynge in he
uen and haupnge before hym. ii.
greate

great tõnes, ỹ one of felicytie the
other of myserie, agaynst a lytle
sponefull of happines, powrethe
out a greate ladlefull of vnhap.
Meanynge therby that foztune
and misfoztune amonge men do
not egally part the stayke. Eschi=
lus recontyng with hym selfe, the
continuall tossyng and tozmoy=
ling of mens bodies and myndes
cryeth out after this sozte: Oh
howe vniust be those men, howe
folysshe that hate death, seinge it
is a remedy mooste present foz all
euyls, and the chefest expeller of
al anxieties. Many ofỹ infidels
foz this cause, thought death of
al thynges most to be desyred, as
it doth appere by the notable hi=
stozy of Cleobis and Bito, by the
maner of ỹ Thyacias, by the Epi
grams of Crates, and suche lyke
thinges. How much moze ought

the

the same to be embraced of vs, whiche be well assured by holye scripture of the immortalitie of the soule, of a better lyfe to come, and that death is none other, but a very enteraunce into that lyfe whiche is true parmanente, and constante: Let the wycked Saduceans whyche denye the resurrection of the flesshe take heuely their deathe. For they looke for none other lyfe after this. Lette vs whyche be sure, that oure bodies shall aryse agayne, freshlye renewed, esteme deathe as a thynge mooste pleasaunte. Let those whyche haue hadde no scole maister but Aristotle, that affirmeth death of all terrible thinges to be mooste terrible, feare death. Let vs whiche haue learned of saynte Paule, that to dye is agayne: That wether we lyue or

dye

dye, we be of the lorde. And that Christ hath dyed, that he myghte be rular bothe ouer the quycke, & the deade. Hartely say with Dauyd: Delyuer o lorde, deliuer our soules oute of pryson, that they maye confesse thy name. Besydes a thousande incommodities and displeasures of this presente sylperie lyke. This doth also accede, that oure synnes dayly renewed, auzmented, and encreased, we moze and moze prouoke the lorde to ire. And the innocencye of lyfe (yf we haue anye: rather than the whyche shoulde decaye, saint Paule desyred to dye, better sayeth he, it is for me to dye, then anye man shoulde euacuate my glorye) is hoorely indaungered. Therefore lette vs not loue the worlde (for in deede it wyll not loue vs verye muche yf wee

be

be true chrystians) neyther the thinges that be therin or elles the charitie of the father cā not abide in vs. For al thinges in the world (whiche is holy sette in malyce) be other concupiscency of ỹ flesh, concupiscēcy of the eyes, or pride, of lyke. To conclude, yf that deth were onely an abolysher of worldly displeasures, it were a thinge not vtterly to be abhorred. But for as moche as with worldly miseries, it putteth away those that be spirituall, and further leadeth vs to eternall blessednes, why shulde we not moche wysshe for it, couette and desire it? Curtius & the two Decii of rome, affectinge the vaine glory of the world, vowedthem selues (no man cōmaundynge) willyngly to deathe. And shall we chrystians, whereby we may attayne to the true and heauenly

nenly glozy (god commaunding and calling vs dye impaciently: oz shall we rather kolowynge the example of saint Paule, wysshe foz the dissolution of our bodies, and to be with Chzist: oz of Cato which was wont to say: Oh that happy and pleasaunt daye whan it shal be my chaunce to leaue the colluuion of this lowsy wozlde, and coine to their companye that inhabite the heauēs. What thing in the wozlde is of suche excellency that it may iustly so allure you being a wyse (and as I take you) a faythfull man, that you shulde be loth to leaue it: Riches: Incertain false, and vayn, the vse wherof is vanitie, whiche shal not pzofyt you in the daye of obduccion and vengeance: to be shozt, verye smoke Frindes: vntrusty, dissemblers, kooles, inwhom is no helth

euery

euery man is is an hipocrite, and wycked, and euerye mouth hath spoken foolysshenes. Parentes: you shall haue a father in heauen whyche louethe and tendereth you moze than these earthly parentes doo. Wyfe, bzethzen, and chyldzen: you shall dwell with youre bzother Chziste that loueth and careth foz you, moche moze than all those care, whiche hathe spente, not his moneye oz other externe thynges foz youre sake: but his mooste pzecyouse bloude. So muche hathe he estemed you: so vehementelye hath he loued you befoze the begynnynge of the wozlde, yea, and louethe you styll. Pleasures: you shall haue the pzesence of God, whyche so farre passethe all other pleasures as the bzightnes of the sonne excellethe the lyghte

yghte of a talowe candell. Ho- x
noures: Vayne, and inconstant:
for all thynges here is vanitie.
Youre bodye: A corruptible
pysonne, whyche aburdenethe
he soule, and depressethe the
ense musynge on many thinges.
frome the whyche pysonne, the
oule beynge the verye man it
elfe (for the bodye is but a case) x
desyrethe more to be delyuered
han the pysonners frome their
mpysonmente, and chaynes.
nd as feruentlye coueytethe ac-
esse vnto god, as the chaufed
arte, boylynge with heate, desi-
eth the swete flowynge water.
Youre countrye: A straunge
ountry: for so longe as we lyue
ere we be straunge frome
hriste, here we haue no cytye
ermanente, but looke for one
that

that is to come. Here we be alīa
(as Dauyd sayd) none otherwi
than was all oure forefathers, a
biding in the reigne of the tyran
the deuyll, that is to saye in th
worlde beset with a thousaud en
mies. Fyrst the foule crokyd ser
pent hym selfe, a fur of and nyg
by foyns, and strokes, with al
kyndes of weapōs, neuer ceasset
endeuouringe to oppugne vs.
The worlde disquieteth vs, and
laboureth styll to subuerte vs:
The flesh, as moch as lyethe in
hym, couardly betrayeth vs, and
aideth busyly the foresayd enem
es. Nowe pouerty, nowe riches,
and care of thinges gotten, mo
lest vs nyght and day: with hov
many greuous sikneſſes, be mes
bodies vexed, what iniuries scla
ders, despites, doo vsually greue
vs: Nowe we muste prepare our

selues

to fight with auarice and vnclen
lines, now with ire ambition and
other carnall vices. To be shorte,
the mynde of man is belette with
so many enemyes, that scante he
can be able to resyst. Yf auarice
be prostrate, vnlaufull, lust offe=
reth vs battaile. Yf lust be subdu
ed, ambition draweth his swerde.
Yf ambition be caste downe, ire
prouoketh vs: pryde settethe in
his foote: drõkennes approcheth
enuy breaketh concorde: emula=
tion cutteth amitie away. I wyll
not speake of desperation, of the
deaffe beating of consciences, of
the furies of the mynd, wyth such
others, whiche with horrible en=
forcementes furiously assayle in=
numerable: For what shulde I
fyght with the monster Hidra:
who can number the sandes in
the sea: or the starres fyxed in the

hygh heauens: whiche I thinke
palle not muche the number of
mens enemies. Seynge therfore
that man dayly ſuffereth ſo ma-
ny perſecutions and daungers,
ſhulde we deſyre to ſtande ſtyll in
the myddes of oure ennemies a-
monge ſo many ſharpe ſwerdes,
or ſhall we couit by death quick-
ly to flye to chriſte our defender
and helper: Specially ſeing that
Chriſt him ſelfe inſtructeth vs ſ
ſaith: Truely truely I ſay vnto
you, that you ſhall wepe and la-
ment, the worlde ſhall reioyce.
You ſhalbe ſory but this ſorow
of yours ſhalbe turned into glad
nes. Who wyl not be deſyrouſe to
want heuines, and to enioy perfit
gladnes: whan this ſorowe ſhal-
be tourned into gladnes he decla
reth ſaieng. I wyl ſe you agayne
& your hartes ſhalbe merye, and
this

this mirth shal no man take from you. Therefore seynge that to se Christe, is to be gladde, and that we shall not be gladde in dede to suche tyme as we shall se hym: what blindnes or rather madnes is it here to delite in paine, teares & pēsifenes, & not rather couit to come vnto ỹ ioy which no mā shal take from vs: Let vs play ỹ wise men, and be glad at the vocation of god, to leaue this painful pere grination, to depart frō this labo rinth, and be transferred to our countrey, and to our most louyng fathers house: where is no sick= nes, no sorowes, no werines, no hunger, no colde, no labour, no mournynge, no ieoperdies, no e= nemitie, no care, to be shorte, no aduersytye at all: but moche tranquillite, pleasure that shall euer endure, and depe quietnes:

where we shall haue for false ri-
ches, true inheritaunce, for dissem-
blynge kyndes, Abraham, Isaac
the blessed virgin Mary, Peter,
Paule, and the aungels of god,
whiche (as the prouerbe is) shall
euer loue. Whose kaythfulnes,
and loue shall neuer be chaun-
ged from vs: who consyderinge
these thinges, wyl not saye with
the prophete, that the daye of
death, is better than the daye of
byrth: who will not confesse that
he whyche dyeth in the lorde, ma-
keth the permutatiõ of Glaucus
and Diomedes, that is to say, re-
ceaueth for brasse, syluer, and for
coper, pure beaten golde.

But paraduenture you wyll
say vnto me, syr as for this
worlde, how so euer it be, I know
it, and of his good thynges I am
a par-

a partaker, but whether I shall go hense, yet I knowe not, no what I shall haue after this lyfe Therfore to leaue a certainte for a thinge incertayne, howe shulde I be but sory? Herke then I pray you and gyue eare a lytle, and I shall declare vnto you by gods infallible worde, bothe whether you shall go hense, and what you shall haue after this lyfe. The bo dye (saith Ecclesiastes) shall re- Eccle.12. turne to the earth, frome whense it came, and the soule to god whi- che gaue it. The soules of iuste men be in the handes of god, and the torment of death shall not touche them. Many mansions Sapi.3. saith Christ be in the house of my father, yf it were otherwise I wolde haue tolde you: I go to John.14. prepare a place for you, and yf I go to prepare a place for you, I

wyl againe come and take you to my selfe, that you may be, where I am: Truste therefore and you shalbe sure by this promyse, to come thither where christ is. Euery man that heareth the worde of Christe and beleueth in him that sent him, hath lyfe euerlastynge: He commeth not into iudgement but passeth from deathe to lyfe. We knowe (sayth Paule) that yf the earthly house of this oure habitatiō be dissolued, we shal haue a buyldyng of God, an house not made with mans handes but euerlastynge in heauen. That dwellynge doutles shall happen to all faythfull, whyche Christe of his greate mercy promised to the theefe, with these most comfortable wordes: This daye thou shalt be w̄ me in paradise. Therfore seyng it is so, that the soules

Io. 5.

2. Cor. 12.

of

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harte

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harte

harte of man hath thought, the excellencye of the good thinges that god hathe prepared for them that loue hym. Agayne to the Romaynes. The passions, troubles, and afflicciõs we suffer here be not worthy of the glory which shalbe reueled in vs in the tyme to come: Thus saynt Paule whiche was rapt into the thyrde heauen, and sawe secretes whiche a man maye not lawfullye speake, hath taught you what the soules of good men shall enioye after this lyfe: That is glorie, & suche excellencye of pleasures, as the senses and wytte of man can not comprehende. But yf saint Paul had spoken no thyng of the matter, yet a reasonable man myghte partly conceiue the great and inuisible thinges, that good men shall possesse in the other lyfe, of

these present thinges little and visible. For as moche as our vile and corruptible bodies, by the benignitie of god, receaue so many commodities, benefites, and pleasures, of the heauens, the earthe, and the sea: of the light, & darkenes, of heat, and cold, of the raine wyndes, and dewe: of byrdes beastes, and fyshes, of herbes, plants and trees of the earth: to be short of the ministerie of all creatures, seruynge vs successiuely in theyr due tymes, wherby they may alleuiate our werines. What howe great, & innumerable shall those be whiche he hath prepared for those that loue him in the heauēly countrye, where we shal se him face to face? Yf he do so moche & so greate thinges for vs beinge in prison, what shall he do for vs in the palace? Seinge that the

workes

wozkes of god be so greate and
innumerable, wonderoule, and
delectable, whiche the good and
the euyll receyue indifferentlye:
how great shall those be whiche
the good shal receiue being alone
Seinge that he perfourmethe so
moche foz his frindes and his ene
mies yet beinge to gether: What
shall he do foz his frēdes seperate
ly: Seyng ꝑ he comfozteth vs so
moche in the day of teares, howe
moche shall he comfozte vs in the
day of mariage: Seinge that the
pzyson conteyneth such thynges,
what maner of thinges shall our
countrey conteyne. The eye (as
it is saide befoze) hathe not sene,
the eare hathe not harde, noz the
harte of man can thynke the excel
lencye of those thynges, whyche
god hath pzepared foz his fryn-
des, accozdynge to the great mul
titude

itude of his magnificencye, ys
he multitude of his pleasaunt=
nes, whiche he hath layde vp for
them that feare him. Therfore let
vs not doute whether we shal go
neyther what we shall haue (be=
ynge faythful) in the other worlde.
For as muche as we may certain
lye knowe, not by scripture onely
but also by the leadynge of na=
turall reasonne. All suche doubt
put awaye, desyre we moost
hartelye and feruently accesse to
those thynges whyche God hath
prepared for his fryndes, mu=
synge nowe and than some such
godlye meditatione as is this,
whiche saynte Augustine hathe
in his Soliloquiis.

The harte desyrythe not so
moche (o lorde) the welles of swete
water, as my soule desyrethe

to

to be with ȳ. My ſoule hath ſore
thirſted the o lord the wel of life)
oh whan ſhal I come and appere
before thy glorioufe face: o well
of lyfe, and bayne of lyuyng wa-
ters, whan, whan ſhall I come
from the earth, deſerte withoute
waye, wylde and watertſh, vnto
the waters of thy ſwetenes: that
I maye ſe thy vertue, and ſatiſfy
my thyrſte, withe the waters of
thy mercy. I am a thirſt (o lorde)
and thou arte the well of lyfe. fil
me with thy waters I beſech the.
I doo thyrſt for the (o lorde) the
lyuynge god, whan ſhal I come
and appere before thy face: ſhall
I euer ſe that day, that daye, I
meané of pleſuntnes and myrth
that day, whiche the lorde hathe
made, that we myght be glad
and mery in it: o day moſt bright
fayre, caulme, boide of all ſtor-
mes

mes, tempestes, and troublesome
wyndes, hauynge no euented noz
fallyng downe of the sonne: in ꝯ
whych I shal heare the voice of
prayse ꝯ voice of exultatiõ, & con-
fessiõ. In the whych day I shall
heare, enter into ꝯ ioy of thy lozd
thy god, where be great inscruta
ble & merueylouse thynges, wher
of there is no number. Enter in-
to ioye, without heuines, into ioy
whiche conteyneth eternall glad-
nes. Ad here shalbe al good thin-
ges and no euyl, where a mã shal
haue what he wyll and nothynge
that he wyl not, where lyfe shalbe
lyuelyke, swete, amiable, where
shalbe no ennemie impugnynge
vs, but safe securitie, sure tran-
quyllite, quiete iucundite plea-
sant felicitie, happy eternite, eter-
nall blessednes, and the blessed
trinite, of the trinite the vnite, of
the

the vnytye, the dette, of the blesse
fruitione. O ioye aboue all ioy-
es, O ioye passynge all other
O ioye besydes the whiche there
is no ioye. Whan shall I enter
that I may se my lorde that dwel
leth in the, and the greate vision:
what is it that lettethe me so
longe: alasse howe longe shall it
be sayde to me, where is thy god
and where is thyne expectation:
arte not thou o lorde God: we
looke for Jesus christe whiche
shall retourne the bodies of our
humilitie, and conforme them
to hys. Whan shall he retourne
frome the maryage that he maye
leade vs to hys mariage: come
o lorde, and tarye not, come swete
Jesu come and visite vs in peace
come and bringe vs frome prison
that we may be glad before the
with perfyt hartes, come whiche
art

atte desyred of all nations, shewe thy face & we shalbe saued, come my owne lyght, my redemer, and bryng my soule from prison that it maye confesse thy name howe longe shall I poore wretche, be toste in the floudes of my mortalite, cryeng to the o lord and thou heaerest me not: heare my crye I beseech the from this troublesome sea, and bryng me to the porte of felicite. Oh happy be they whyche haue passyd the daungers of thys Jeopardouse sea; and haue attaynyd to the, O surestehauen. Happye thryse happye be they whyche haue passyd from the sea, to the bankes from bany sshment, to theyr countrey, frome prysonne to the heauenlye palace. where they reioyce with cõtinual quietnes that they haue soughte by manye tribulations.

O happy

O happye and happye agayn
whiche are eased of the burden o
theyr euyls and beinge suer of t
marcessible glorie, inhabite the
kyngdome of comlynes. O euer-
lastynge kyngdome. O kynge-
dom of al worldes, where is ligh
that neuer kaylethe, and the peac
of god that passeth all sense. I
the whiche peace the sowles o
saintes do rest; where euerlastin
merines couerith their heades,
with ioye and exultation. Where
sorowe and mournyng can haue
no place. Oh howe glorioule is
thy kyngdome good lorde in the
whyche thy sayntes do raygne,
clothyd with lyght as it were w
a garmente, hauynge on their
heades crownes of precioule sto-
nes. O kyngdome of euerlasting
blessednes, where as thou o lorde
the hope of sayntes, and diademe
of

of glorye arte loked vpon of thy holy ones, face to face, makynge them glad on euerye syde, in thy peace that passeth al sense. There is ioye withoute ende, gladnes, withoute sadnes, health, without sycknes, myrthe, without sorowe, day without laboure, lyght without darkenes, lyfe, without deth, all good thynges, without al euil thynges, where youth neuer waxeth olde, where lyfe hathe none ende, where beautye neuer vadeth, where loue is neuer colde, where ioye doth neuer decrease, where sorowe is neuer felt, where waylynge is neuer harde, where no euyll is fearyd, for there the hyest felicite is possessed: That is to saye euer to se thy face o lorde of powers. Therefore happy be they which haue alredy atteyned vnto such ioyes. Unhappy be we

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clothyd with lyght as it were w
a garmente, haupnge on their
heades crownes of precioulse sto
nes. O kyngdome of euerlasting
blessednes, where as thou o lorde
the hope of sayntes, and diademe
of

of glorye arte loked vpon of thy holy ones, face to face, makynge them glad on euerye syde, in thy peace that passeth al sense. There is ioye withoute ende, gladnes, withoute sadnes, health, without sycknes, myrthe, without sorowe, day without laboure, lyght without darkenes, lyfe, without deth, all good thynges, without al euil thynges, where youth neuer waxeth olde, where lyfe hathe none ende, where beautye neuer vadeth, where loue is neuer colde, where ioye doth neuer decrease, where sorowe is neuer felt, where waylynge is neuer harde, where noeuyll is fearyd, for there the hyest felicite is possessed: That is to saye euer to se thy face o lorde of powers. Therefore happy be they whych haue alredy atteyned vnto such ioyes. Unhappy be we

for as moche as we do yet trauell
in a straung countrey as banished
men, suspyrying vnto the, beyng
the porte of the sea. O country, o
our swete countrey a farre of we
loke towardes the, from this vn-
quiet occane we do salute ỹ, with
teares we desyre and sue to come
to the. O Chriſte god of god, the
hope of mankynde, our refuge, a
vertue, whose lyght a farre of a-
monge the darke clowdes, ouer
the stormy seas, as the beame of
a starre, of the sea, doth irradiate
oure eyes that we maye be direc-
ted to the sake hauen. Gouerne
our shyppe wyth thy ryght hand
and wyth the sterne of thy
crosse, leaste we perisshe in the
floudes, leaste the tempestes of
the sea drowne vs, leaste the depth
suppe vs vp, wyth the hooke of
thy crosse, drawe vs vnto the,

from

from this tempestuouse sea ours onelye comforte, whoune we do se a farre of as the morning starre, and the sonne of iustice, with our eyes scante able to wepe anye lenger. Unto the standyng vpon the banke and lokynge for vs, we thy redemed, we thy banished men, whome thou haste boughte agayne wyth thy precyouse bloude, do crye. Thou o lorde of healthe, hope of all costes of the earthe, a farre of and in the sea. We do wauer in the troubleous sourges, thou mooste bountifull lorde beholde oure ieopardyes, saue vs swete lord for thy names sake, graunte vs that we maye so kepe a meane betwyxte Scylla and Charybdys, that we maye eschewe both the daungers and happelye come to the porte,

oure shyppe, and oure marchaun
dyse sake. Let vs I say now and
than (all hate of death excluded)
muse some suche godly meditati-
on, earnestlye desyrynge of God
not tepozally to lyue, but to dye,
not to continue here in banysh-
ment among our enemies, but to
be delyuered and dwell in oure
country with christ, not to endure
here in these daungerouse warres,
but thzough death to come vnto
peace moost pleasaunte. yet pa-
aduenture one scruple is lefte be-
hynd that troubleth your cõscience
and suffereth not your mynde as
yet to be quiet. You wyll say vn-
to me: Syz I remember, that a-
monge many thynges, I harde
you say that the soules of iust me
be in the handes of god, and the
tozmente of death shall not touch
the. I am not iust, no not so much
as I

as a dreame or a shadow of a iust
mā, but rather a synner most mise
rable, which haue accustomed euē
from my yong age, to heape vice
vpon vice, and with detestable
transgression, continually to ex-
asperate my lorde god. Wherfore
the iudgemente of scripture and
not without a cause, troubleth my
conscience, feareth it, condemneth
it, and pulleth it in peeces. All of-
fenses saith he shalbe gathered to
gether, And all those that worke
iniquitie, they shall be sente into Math. 13
a fornace of fyer, where shall be
mourninge and gnashinge of
teath. Agayne, they whiche haue Math 25
done well, shall go into euerla-
stinge lyfe, they that haue done
euyll into euerlastynge fyer. Ne-
ther aduouterers, fornicatours, 1 cor. 5.
robbers, couitous persons, nor
worshyppers of ymages, with

suche others shall inheryte the kyngedome of god. This is the sentence of Goddes worde, this repellyth me from his kingdome and frome paradise, whereof you made mencyon, thys maketh me afrayde and wyth shame vtterly puttethe me backe, this confoundethe me, and chasythe me cleane awaye. Doutelesse you doo verye well, in that you confesse youre owne vncleannes. For yf Joh. 1 that anye of vs shulde saye that we haue not offended, we shoulde deceyue our selues. All men haue swarued, and are made vnprofitable, neither is there any that doth Rom. 3 good, no not one. We haue wandered vtterlye all of vs, as it were shepe euerye one after his owne waye. Beynge seruauntes vnpro- Mat. 25. fitable, and by nature the chyldren of wroth, neyther is any mā good

good, god onely excepte. Wherefore in his sight no man shalbe able to iustify him selfe, nor yet to abyde hym yf he obserue our iniquities: for in his syghte the heye starres be not cleane, but what than, shall we beynge brought to this strait, cowardly dispaire? God forbyd. Well, what shall we do: whether shall we flye: where is our refuge? Let vs flye vnto chryste, as vnto a suer sanctuary, safe refuge, and puissant defender Vnto christe: Howe dare we be so bolde: whose preceptes we haue neuer obeyed, whose lawes we haue seldome, or neuer kepte, whome we haue disdayned to loue agayne, not withstandynge that he hathe euer bene oure louer moste faythfull and true: He beynge full of mercye, calleth vs vnto hym of hys owne

owne accorde. Come hyther to me
(saithe he) all you that labour,
)ath·11 and be loden with synne, and I
shall refresshe you. We we bolde
therfore to sue to his mercy, and
of his holye oracles whiche are
wrytten for our consolatione and
learnyng, let vs require comfort.
For they (suche is the vertue of
them) can easely erecte mens min
des: and quiet troubled consciences
they as mooste hoolesome me-
dicines shall gyue vs presents
health. They shal pronounce mer
cye to the penitent synner, and to
the captyues pardon. They shall
declare vs to be no more vnder
the rigor of the lawe, but vnder
grace and mercy: They shal teach
vs that god is pacyfyed and that
oure syns be forgyuen vs for his
sons sake. Y ou be frely iustified
(sayth Paule) by grace throughe
the

the redemption that is in Jesu
Christ, whome god hath set forth
to be ỹ optainerof mercy through Rom. 3
faith in his bloude, to declare his
righteoulnes for the remission of
synnes, that are gone before in
the suffraunce of god, to declare
his rightuoulnes in this tyme,
that he maye be righteoule, and
the iustifier of hym whiche is of
ỹ faith of Jesus christ. By grace Ephe. 2.
(as he saith to the Ephesians) we
be saued throughe faith, and that
not of oure selfes, it is the gyft of
god, and that not of our workes,
lest any man shulde glory. Wher
fore seyng it is so that we be frely
iustified by faith in Christ Jesu
we shall haue no iust cause to dis-
payre, but rather to be at peace
w̄ god through christ, by whome
we haue entraūce into this grace Rom. 5
wherin we do stande, yea and to
glory

glory in the hope of the sonnes o
god. Scrypture saith not, happ
are thole that synne not, but hap
py whose syns are hydden, and
whose iniquities are forgyuen.
Yea and to hym whiche worketh
not yet beleuynge in him that iu-
Rom 4 stifyeth the wycked, fayth is im-
puted tohim for iustice, accordinge
to the purpose of ỹ grace of god.
Rom.4 Doutles yf that our iustificatiō
shulde depende of the innocency
of our awne lyues, we shulde pe-
rish how many so euer we be. But
seynge that god whych is riche in
mercy, for thegreat loue ỹ he hath
loued vs with whā we were dead
by synne, and hath quickened vs
with christe, and that not of our
Ephe.2. deseruinge, lest any man shuld gly
rye, but by the mere grace of god,
purchased by the bloude of christ
whyche is made our redemption
our

oure iustyce, our pzudencye, and sanctificatyon, why shuld we not beynge penytents and faythfull, layenge oure synnes vpon hys backe, whiche hath taken awaye oure diseases, and hathe carved with hym oure infirmities, and further puttynge him in remembraunce of his promyse made to synners, both by hys prophetes, and his apostles, boldely callyng his mercye for his sonnes sake. Specyally considering that he is moche more prone of his owne nature to forgyue, than we be to aske forgeuenes. Yea & bycause that you do partelye mystruste him, me thinks I shuld heare him beinge somwhat angry swetely expostulate w the after this sorte.

1. Cor. 1

Esai. 53.

What nowe my dere chylde? why ceaseth not thy spirite at the laste to be afflicted? Who doest

Vis ac te quod pulchrum.

doeste thou thynke that I am
Phalaris the tyraunt, Manlius
Saleuch⁹, or some cruel Scith
2: Cor. 1. or elles of mercies the father and
of all consolation the god, long
sufferyng, and of muche mercye
Math 6 art not thou taught by my sonne
Iesu, to call me thy father? haue
not I promised that I wolde be
Hiere. 31. thy father by my prophet Hiere-
my, and thou shuldest be my son?
Why doest thou not therforeaske
me forgyuenes well hopinge for
pardō? who is it of you although
you be euyll, that wyl not forgiue
his sonne, forthynkynge his fau-
tes, being supplyant desiring par-
don, and promisyng amendment
not withstandyng that he hathe
prouoked him to angre an hun-
dreth tymes? And thynkest thou
that I, whiche am the father of
Ephe. 3 mercies, of whome all fatherly-
nes

nes in heuen and earth is named,
which possesse the ryches of good
nes, patience, & longanimite, not Rom.2
to be redy to forgyue my chyldrē
truly repentinge? Be of good
comforte, my chylde, be of good
comfort, mistrustyng not my mer
cy whyche surpasseth not onelye
mans mercy how greate so euer
it be, but all my owne workes al=
so. Judgement withoute mercye
shall they feale, whose hartes be
obdurate, hardened, and will not
repent, whiche delyte styll in their
syns, and will neuer leaue their
wyckednes, which contemne my
worde and trust me not. Frō the
in dede health must nedes be fur
away. But as for the, repent and Math 3
the kyngdome of heauen shall
drawe nyghe, trust and thy fayth
shall saue the. For as Moyses Mat.9.
hath exalted a serpēt in the desert,
so

so hath my sõne ben exalted, tha
Joh.3. euery mã beleuyng in hym migh
be saued, and haue lyfe euerla
stynge I wolde haue all men t
2.Timot.2. be sauyd, and no man to perysh,
my fashyon is euer to retreate,
thynkynge lest he perishe vtterly
whych is abiect. It is not my wi
Math.18. (beleue me) that one of these my
lytle ones be cast away. Whom
I haue euer loued so well that I
wolde vouchesafe to gyue my on
ly sonne for them. But thy trespa-
ces be greate wherfore thou art
not lyghtly perswadyd to truste
in my mercy. Chryste Jesu came
3 Timoth.1 into the worlde to saue synners.
1 Joh 1 He is thyne aduocate, and an at-
tonemente for thy syns, and not
for thyne only, but for the synnes
of the hole worlde, he came to call
transgressours, not the iust, & to
saue that which was lost. I knew

that

ẏ thou an offender shuldest offēd, Mat.9:
and as a transgressor I called the
from thy mothers wombe: yet for Esai 46:
my names sake wyll I make my
fury farre of: thy good workes be
of no suche perfeccione, that they
may be able to saue the, nor thine
euyll workes (so that thou repent
with hope of mercy) can hurle the
into ẏ helly fyer. For I am I am
which put away thine iniquities
for myne owne sake and thy syns Esai.43
wyll not I remember. I am dere
sonne I am that putte the awaye
thy synnes for my selfe, for my
selfe, and wyll gyue my glorye
to none other. Suppose thy
synnes be as redde as scarlette,
they shall be made as whyte as
snowe. Whyche I haue scatte-
red as clowdes, and as mystes
haue dyspearsed them: Tourne
to me I say, for I haue redemed
the

the. I haue redemed the whiche
haue pitie of all men, and for re-
Sapi.11. pentaunce wynke at mens syns.
I wold thou shuldest know, that
I thy lorde god am meke and ge-
tle, nether can I turne my face
2 par.36 from the so that thou wilt return
to me. It is commonly saide, that
if a man dimisse his wyfe, and she
departinge, marieth an other hus
bande, shall he returne to hyr any
more? shall not she be as a pollu-
Hiere.3 ted and a defiled woman? thou
haste committed fornication with
many louers, yet for all that, am
I redy to returne to the so that
thou wylt retourne to me. Such
is my facilite, so gētle I am, such
is my benignite, so greate is my
mercy. Whyche thy most louyng
brother and aduocate christ, that
washed the from thy syns in his
bloude hathe purchased continu-
ally

ally prayenge for the: Hast thou
not herde how mercyful I shewed
my selfe to Dauid, to the Ninuit-
tes and Achab, to Maydalen, to
the these, & others innumerable:
why doest thou not open the ex-
amples of thē, as a table or glasse
wherin thou mayest well learne,
howe erozable I am, howe redye
and wyllyng to forgiue: Consy-
der with thy selfe howe heynous
fautes I haue pardoned them,
theft adultrye, murder, idolatrye, Hier.
and what not: Go to therfore be
al good chere, lyft vp thine eyes
mistrust me no leger, turne to me Esai. 45.
and thou shalt be sauyde. Com-
mende thy spirite into my handes
and the prince of this worlde shall
haue nothyng to do with the. For
by me, the lorde of truth thou art
truely redemyd. Who hearynge
these wordes of hys heauenly fa-

the. I haue redemed the whiche
haue pitie of all men, and for re-
Sapi.11. pentaunce wynke at mens syns.
I wold thou shuldest know, that
I thy lorde god am meke and ge-
2 par.36 tle, nether can I turne my face
from the so that thou wilt return
to me. It is commonly saide, that
if a man dimisse his wyfe, and she
departinge, marieth an other hus
bande, shall he returne to hyr eny
more: shall not she be as a pollu-
Hiere.3 ted and a defiled woman: thou
haste committed fornication with
many louers, yet for all that, am
I redy to returne to the so that
thou wylt retourne to me. Such
is my facilite, so gētle I am, such
is my benignite, so greate is my
mercy. Whyche thy most louyng
brother and aduocate christ, that
washed the from thy syns in his
bloude hathe purchased continu-
ally

ally prayenge for the: Hast thou
not herde how merciful I shewed
my selfe to Dauid, to the Niniui-
tes and Achab, to Maydalen, to
the theefe, & others innumerable:
why doest thou not open the ex-
amples of thē, as a table or glasse
wherin thou mayest well learne,
howe exorable I am, howe redye
and wyllyng to forgiue: Consy-
der with thy selfe howe heynous
sautes I haue pardoned them,
theft adultrye, murder, idolatrye, Hiere.3
and what not: Go to therfore be
of good chere, lyft vp thine eyes
mistrust me no leger, turne to me Esai.45.
and thou shalt be sauyde. Com-
mende thy spirite into my handes
and the prince of this world shall
haue nothyng to do with the. For
by me, the lorde of trueth thou art
truely redemyd. Who hearynge
these wordes of hys heauenly fa-

ther (as they be his wordes in dede) so swetly allurynge hym, so earnestly conforteyng hym, so plesauntly drawynge hym, to hym selfe, wyll any more doute of his mercy? Dispaire you not vtterlye (dere frende) nor yet be you sorowfull for anye thynge. But if youre false ennemie the deuyll, approche obiectynge against you the multytude and greuousnes of your synnes, turne you to god and say vnto hym. Turne away thy face from my synns good lord, and looke on the face of thy child Jesu. Thy synns saithe youre enemie in number passe the sandes of the sea. Answere. The mercye of god is moch more plenteous. How canst thou hope for the rewarde of iustice, beinge all together vniuste? Christ Jesu is my iustice. Shalt thou beyng coue-

red

ed with synnes, entre into reste
with Peter and Paule. Na but
with the thefe, which harde in the
crosse, this day thou shalt be with
me in paradise. Howe haste thou
this trust, whiche neuer diddeste
good. I haue a good lorde, an ex
orable iudge, and a gratious ad-
uocate. Thou shalt be drawen to
hell. My heade is in heauen all
redy, & from it the inferiour mem
bers cā not be seueryd: thou shalt
be dāned, ẏ art a fals accuser, no
iudge, a dāned spirit, no cōdēner.
Many legiōs of deuyls do wait
for thy soule. I shuld despaire in
dede yf I had not a defēder, whi-
che hath ouercōmed your tirāny.
God is vniust if he geue for euill
dedes euerlasting life. He is iuste
ẏ kepeth his promise, & I haue al
redy appelid frō his iustice to his
mercy. Thou doest flatter thy self

with vaine hope. The trueth can
not lye. To make false promissis
belongeth vnto the. What thou
leauest here thou seest, but what
thou shalte haue thou seeste not:
Thynges which are sene are tem
porall, but thinges which are not
sene are eternal. Thou goest hēce
loden with euyll dedes, and na
ked of al good workes. I shal de
syre god to exonerate me of myne
euyls, & couer me with his good
nes. God heareth no synners, yet
he heareth them that repent, and
for synners he dyed. Thy repen
taunce is to late. It was not to
late for the thefe. The thefe had
a stedfast faithe, thyne is waue
tynge. I shall desyre god that he
wyl encrease my fayth. Thou do
est falsly persuade thy self to find
god mercyfull, whych punysheth
the wyth paynes after this sorte.

herein

herein he playeth the parte of a gentle phisicion. Why wolde he that deathe shulde be so bitter: he is the lorde, he wylleth nothynge but that which is good. And why shuld I a seruaunt vnprofitable refuse to suffer that, which ỹ lord of glorie hath suffered. It is a miserable thynge to dye. Blessyd be the deade that dye in the lorde. But the death of synners is most wretched. He is no lenger a synner whiche hath acknowledged his faute, wyth repentaunce and hope of mercy. Thou shalt leaue this worlde. I shall go from paine full banyshment, into my cõtre. Looke what an heape of good thynges thou leauest behynd the Yet a greate deale more euyll. Thou leauest thy ryches, they be the worldes. I doo carye all that is myne awaye wyth me.

What canst thou carye with the
thou hast nothinge that is goode
that is truly mine owne that thou
hath frely forgyuen me. Thou
muste forsake thy wyfe and thy
chyldren. They be the lordes, I
do commende them to hym. It is
a harde thinge to be drawen from
thy derelye beloued. They shall
shortly folow me: thou art pluckt
from thy pleasaunt frendes. I
haste to frendes more pleasaunt
Thus thou arte taught not to
gyue place to the deuyll endeuou
rynge to ouerthrow the, but bold
ly to repell euerye darte that he
can hurle at the. Neither let the
care for thy frendes, wyfe, and
chyldren, trouble the, mistrusting
not, but god shall prouyde as wel
for them, and peraduenture better
in thyne absence, than he dydde
in thy lyfe tyme: For thou muste

dout

consyder that thyne owne power hath not all this whyle sustayned the, or the, and procured thynges necessary: but god in whome we lyue moue and be, hath done it. God whiche fedeth nourisshethe, and saueth both man and beaste, whyche ryally clotheth the grasse in the feylde, couercthe the heauens wyth cloudes, carethe for the byrdes of the ayer, and prepareth meate for the very chycks of the rauens, shall moche more regarde thy frendes, beynge his people, confessynge hys name. Call to remembraunce how mercyfully, he prouyded for the poore wydowe and hyr children, spoken of in the 4 chapter of the 4 booke of the kynges. There was a certayne prophet (saith he) one of the that feared the lorde, he dyed, and left

left his wife with his sons muche
indebted. The creditours after
hys deathe, came to fette awaye
the children as bondmen, for that
their mother was not able to pay
their fathers debtes, but yet the
lorde by his prophet Helyse, dyd
so encreace a pytcher of oyle that
she hadde in store, that she had y
nought to sell for the payenge of
hir dettes, and for the sustentacio
of hir and the children besydes.
Thus by the benignitie of God
this poore woman with hir chil-
dren was muche better prouyded
for, after the death of hyr husbād
(thoughe he were an holye man)
than she was before. God is euen
the same God is now that he was
than, and can do as moche for
christen men now in these dayes,
as he coulde than for the Iues.
And he doutles if thou feare him

wyll

wyll regarde thy wyfe chyldren,
and frendes, no lesse than he dyd
the wyfe and chyldren of this pro
phet. Na rather more, for asmuch
as our religion and professiō be
more perfyte than theyrs was.
Further call to remembraunce
how that they many tymes which
be lefte of their frendes riche, & in
great honors, be after brought to
pouerty ye & to ꝑ beggers staffe.
On thother syde, ꝑ they whych be
left pore & beggerly of their frē-
des, at ꝑ length come to great ry-
ches, auctorite, & honor. Wherfore
I do thynke as I haue sayd afore,
not I, but the prophet, that both
ryches and pouerty come of god.
And that men shal haue (yet I will
not vnprofoue an honest prouision
for mens chyldren) what as it shal
please god to gyue the. Therfore
committe them to god for they be

bys. And let them cast their care on the lorde and he by his promise shall nourysshe them.

AND to you that be his frendes here to you I speake what meaneth this your heauines? why do you sorowafter this sort? to what purpose do you trouble your selfes with wepynges? why do ye, as it were in a maner draw into the law the wyl of god, with youre vniust complaintes? do ye thynke hym to be a mete matter of lamentynge, sorowing, and waylynge, bycause he is delyuered from daungers, to safetye, frome bondage to lybertye, from diseases te immorialite, frō earthly thinges to heauenly, from men to the companye of goddes aungelles? wherein hath he offended you, that you so enuy his luckynes

nes: If ye do not enuy, what nedes all these teares? I am sure if ye knew to what felicitie he is going, you wolde banket, and be merye, at the least yf ye loue his welthe. Christe sayde to hys disciples (whan they were sadde, for that he wolde depart) yf ye loued me you wolde be gladde, for as muche as I go to my father. wherein he declared, that we ought not to be sadde, but merye, at the departure of our frendes, from hense. What I praye you shal ye lose by his death, but that he shalbe out of your syght, and that but for a tyme? neuertheles you may at all times in the meane space, in youre myndes, and memoryes, se hym, talke with him, and embrace him. Morne nomore for hym, for he offerethe you no cause of mournynge. But yf ye

wyll

wyl nedes morne, morne for your
selfs, in that ye be not so nyghe
the porte of oure swete countrey,
flowynge with mylke and hony,
as he is. This mooznyng is more
fyt for the Scythyans, and such
other barbarouse people, whiche
knowe not the condition of faith-
full soules, than for you whyche
knowe, or myghte all this whyle
haue learned. Let them I praye
you wepe and houle like dogges,
let them cut their eares and nolles
as they were wonte to do, at the
death of their frendes. Let vs be
toyfull and mery. Let Admetus
Orpheus, and suche other infy-
deles morne at the deathe of their
frendes, and require them againe
of Proserpina. Lette not vs re-
quire our freyndes of god again,
thoughe we myghte haue them,
with the losse of theyr welth and

prospe-

prosperouse being. Were you not
to be counted vnreasonable, and
to youre frende no frendes, yf ye
shoulde require hym to dyne or
dwell with you, hauyng nothing
in youre house but horsebreade,
and stynkynge water, where he
may go to a frende more faythful
than you be, and haue at al times
all kyndes of deinties: and wyll
you be counted reasonable, which
wold by your wyls, let this your
frynde, goynge to the house of
his moste faithfull frende Christ,
where he shall haue heauenly
deynties (in comparyson of the
whyche, youre chere is worse than
horsebreade and stynkynge water
indede) and meate of the holye
aungels: Woone no more for
hym I saye, but be gladde that
he beynge your frende shal attain
to such felicite. What other thing

is it for vschristians, to mourne at the death of our frendes, than to gyue an occasion to the infideles to reprehende, and accuse vs, for asmoch as we do deny the thing in dede that we do professe with our mouthes. For in wordes we saye that the soule of man is immortal, and that there is an other lyfe better than this. In our mournynge we seme to shewe our selues to be of an other opinion. What profitte is it I praye you to pronounce vertue in wordes, and in deedes to destroye the truthe? Saynt Paule doethe improue and blame them whiche be heauy in the departure of their frendes, sayenge: I wolde not haue you ignorant O brethern, as touchynge them that slepe. That ye be not sadde, as other that haue no hope. As who sayth

it be-

it belongethe to them to weye, and be sory at the deathe of their frendes, whyche haue no hope of an other lyfe to come, and not to vs whyche beleue that oure soules be immortall, and that oure bodyes shall aryse agayne. Moorne no more for him therfore, but prepare and make redy youre selfes to folowe hym lyuyng vertuousely, for that ye knowe no daye nor houre. Nowe to you againe my frend se that you be merye in god, and let not thys shorte afflyccion of your bodye, disquiet your mynde. But sause it rather, and make it pleasant with the hope of euerlasting blyssednes. Remembrynge that as you shalbe quickely delyuered from this sycknes, so you shal no more hereafter be subiect to any sorowes paines or pensifenes.

It

that daye be, to the faithful: whā
mens bodies made lyke to the bo
dy of christ, shal inhabite the king
dome whiche god hath prepared
for those that feare him before the
begynnyng of the world. Where
they shal haue ioy and euerlastin
ge merines. Where as they being
lyke to the aungels of god shall
shyne as the sonne in the kynge-
dome of theyr father. At the laste
swete frende for as moche as I
haue declared vnto you that all
men muste dye, and whan it shall
please god. Further that in dieng
we do no other, but as all the sain
tes, yea and Chryste hym selfe
hathe doone, wyth whom we shal
ryse agayne. And that deathe is
but a due repayenge of thynges
that was for a tyme liberallye
lente vs: to the earth our bodies,
and oure soules to God, oure
moeste

moost bountifull father. That nothynge here is of such excellency, that it shoulde allure a wyse man, and hym that hopeth of an other lyfe to come, longe to tarye with it: that good men haue euer desyred to dye, & to be with god. For as much as death is the ende of all myseries, the vanysher of al sorowes, and an entraunce into perpetuall blysse. Further in that I haue declared vnto you whether you shall go, and what you shal haue after this life. And that god moost mercyfully hath forgyuen you your synnes, for that you be repentaunt and faythfull. And yf he wyl prouyde for yours yf they feare him, as wel or better than he dyd in your dayes. Fynally that this bodye of youres shall rise againe from the earth gloriously in the laste daye throughe

his

his power that gaue him his firſt
faſhione: quiete your mynde, and
prepare your ſelfe as dothe the
ſwanne, with ſonge of harte and
pleaſure to dye, and to the accom
plyſhment of gods wyll, and all
feare of death excluded. Thinke
onely of immortalitie, beyng wil-
lyng and glad to depart henſe to
god that calleth you. The which
thynge as the ſeruauntes of god
ſhulde alwayes be redy to doo, ſo
at this tyme mooſt ready. For as
much as this miſerable world, be
ſette with the horrible tempeſtes,
ſtormes, and troubleſome whorle
wyndes of all kyndes of euyll, be
gynneth to decaye. Moreouer as
greuous thinges haue all redye
chaunſed to nations, ſo more gre-
uouſe thynges are to be loked for
in that tyme dayly encreaſeth a-
mong men more and more, yroun
kynge

ynge the iuste ire of god. Where
fore I cā not but thinke it a great
gaine quikly to departe hense. If
the postes of the house were pu-
rified and the tremblynge rouse
shuld threaten ruyne to be at hād
wolde you not being in health, de
parte with all spede: Yf that a
troublesome and stormy tempest
sodenly risen on the sea shoulde
threaten playne shypwrake and
drownynge of you and your com
pany, wolde you not make haste
to the porte: Lo, the world decai-
eth and the ende of thinges thre
teneth playne fallynge downe.
And shall not you giue thankes
to god, and for your owne parte
be gladde that you shall be dely-
uered in tyme, from suche ruines,
plages, and tempestes as hange
ouer the heades of men: Thynke
swete frende, I beseche you, and
thinke

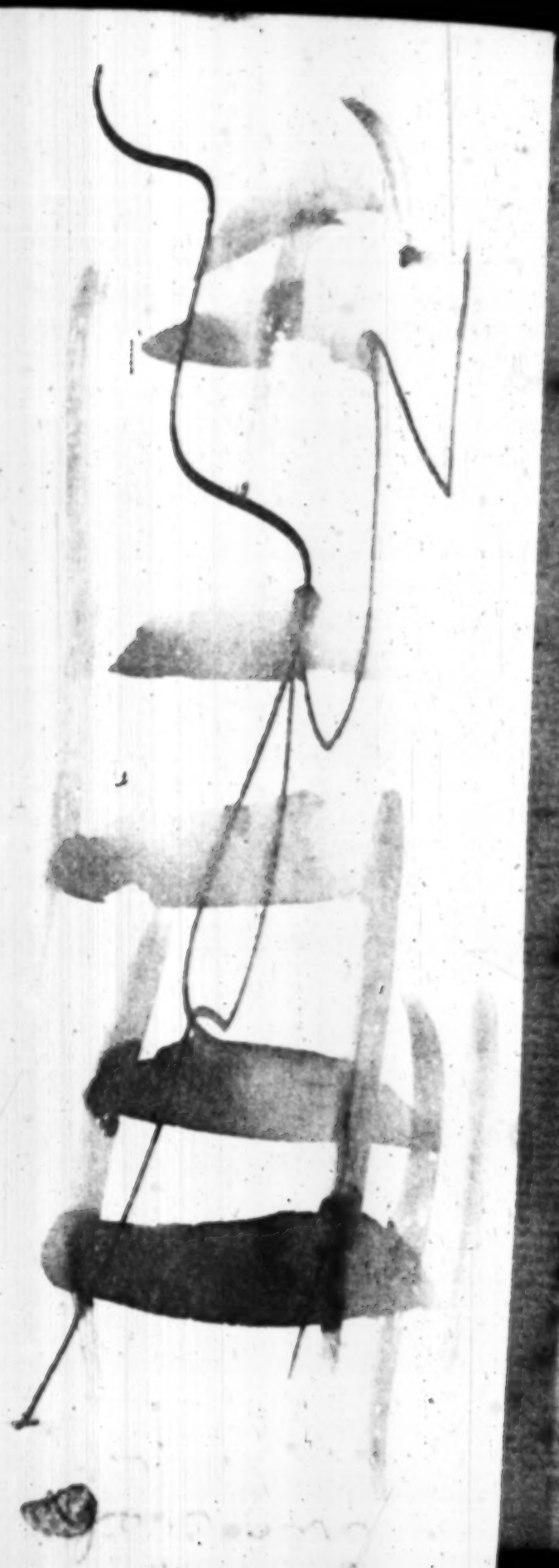
thynke againe, that so longe as we be here, we be very straūgers. And that we ought cheifly to embrace that houre, whiche shall appoynt euery one of vs to his owne house, and restore vs delyuered from all suares of the worlde, to paradise, and the heauenly kingdome. Who beynge in a straunge countrey wyl not couyt to returne to his owne countrey? who sayling towardes his frendes, will not couyt a quycke and prosperouse wynde, that he may the rather embrace his welbeloued? we counte paradise oure countre, the Patriarches to be oure parentes and frindes: why than doo we not frequently desyre spedely to se the patriarches and paradise? where a greate companye of our frendes loketh for vs and a wonderfull number of our parentes, brethren

and

and systers tarieth for vs: beyng
suer of their immortalite, and wil
shynge that we had the same. At
the syght and metyng of these, oh
howe greate gladnes shall hap-
pen bothe to vs and them: Howe
great pleasure of the heauenlye
kyngdome, without feare of
deathe, and with the eternitie of
lyfe. How hyghe and perpetuall
felicite: there is the gloriouse cō-
pany of the apostles, there is the
laudable number of the gladde
prophetes, there is thinumerable
hoste of martires crowned, and
triumphynge with the victorie of
there strifes and passiōs. There
be the virgins whiche haue bro-
ken the concupiscencie of theyr
flesshe, with the strenght of contr-
nencye. There be the mercyful en
joynge theire rewardes, whiche
by fedynge the poore, and helping
the

the nedy haue wrought the wor-
kes of iustice, andkeping the com-
maundementes of god haue trās-
ferred their erthly patrimonies
into heauenly treasures, this is
the ioyouse companie to this no
earthly company is to be compa-
red to him whiche hathe bought
you a'place in this company with
the price of his bloude I do be-
take you. Committe your
selfe to hys handes
for he shall neuer
fayle you.
Fayre well.

BRITISH MUSEUM

Preciouse in the syght of the lord
is the death of his saintes.

¶ Prynted at London in Alder-
gate strete by Jhon Herforde.
The yere of our lord. M.D.xlv.
The.iiii.day of June.